There is Indeed Wisdom in Some Forms of Poetry (Bukhārī)

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The Poetic Works of Sayyidunā ʿAlī رضي الله عنه

The Verses of Amīr al-Muʾminīn Sayyidunā Alī رضي الله عنه Translated into English Poetry

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Translator's Preface

All praise is due to Allāh ﷻ, Who has guided us by the means of His book and taught us through the pen. And may He send peace and blessings upon our very dear and beloved Prophet Muḥammad ﷺ, who taught us how to live every aspect of our life.

The book before you is the product of an experimental idea, a below-par hold of the English language by the translator, and hours spent by a team of editors to place some value in to this work. Hence we ask the reader, especially those in the circle of ʿUlamāʾ, to pardon any mistakes, and to provide feedback and criticism on this initial effort.

Note to the Reader

This book is a poetic translation. Its purpose is not to communicate a literal translation. Rather, it is to relay the general meaning of the verses of Sayyidunā ʿAlī ﷺ with a shot of poetic flavour to sweeten his wise philosophies for the English audience. Although considerable efforts have been made to translate the Arabic as is, slight diversions have been made at certain instances for the sake of rhyme, rhythm and pace. Furthermore, commas used in many verses are to show the reader where to pause when reciting the verses. Therefore, these commas should not be considered as grammatical errors. On the other hand, if there are any edits or concerns, please notify Al-Nadi Al-Arabi. We will appreciate it greatly.

A Word of Thanks:

First and foremost, I would like to express my sincerest appreciation to the supervising teacher of Al-Nadi Al-Arabi,

Maulanā AbdulQuddoos Qasmi, who found me as a boy without a purpose and took me under his wing by including me in Al-Nadi Al-Arabi. His continuous aid and support has implanted a spark of purpose in my heart and has given birth to a desire to equip myself with the skills necessary in serving the Muslim Ummah for the rest of my life. He was the one who placed this weighty task of translating the words of Sayyidunā ʿAlī رضي الله عنه upon my unworthy shoulders, and gave me his full confidence and patience while supervising this project.

I would also like to thank the honourable principal of Darul Uloom Zakariyya, Haḍrat Mawlānā Shabbir Saloojee (May Allāh accept his services for Dīn). He was the one who sensed the need of providing students with an opportunity to work on their Arabic and get hands-on experience in the fields of authoring and translating books, in the shape of Al-Nadi Al-Arabi. I, like many others around the world, am indebted to him for his continuous efforts towards the service of Islām. May Allāh تعالى accept his continuous effort for the sake of Dīn and grant him *barakah* in his age and life.

Furthermore, my utmost gratitude is also due to Qāri Saleh Peck and Qāri Zaid Haspatel (May Allāh accept their services for Dīn) for double-checking this book, and spending their valuable hours in this cause. May Allāh تعالى reward them for their hard work and continuous support on our behalf. We certainly cannot repay them. Our English editors A. Ashraf, S. Sulaymaan, M. Ansari, and M. Usman Akhtar also cannot be thanked enough for working on this project for over a year in checking the entire translation multiple times. It is only the hard work of the people mentioned above that masked the many mistakes made by the translator, and disguised his ignorance with their scrutinizing eye on every word.

Having said this, the reader should keep in mind that it is only the grace of Allāh تعالى and the hours of work put in by the people mentioned above which brought the unworthy drafts of the translation to the level of publication. Any mistakes which still remain in this book are certainly the responsibility of the translator alone.

Lastly, I would like to thank my inspirations, my parents, and my teachers Mawlānā Asif Bana and Hāfidh Zuber Raja who nurtured me and instilled within me the teachings of Dīn.

May Allāh ﷻ reward all those who worked on this project, as well as its readers and supporters. May He accept this book, place *barakah* in it, and forgive the translator for any shortcomings.

-Abdullah Ayaz Mullanee
23 April, 2015

Foreword

Haḍrat Mawlānā Shabbir Saloojee (*Dāmat Barakātuhu*)

Poetry is an ancient manner of expression. It exists in every language. When deep notions and human sentiments can no longer be contained in prose, they emerge in the form of poetry. The culture of every refined nation largely comprises of the unique language of poetry; and its presence plays a vital role in fashioning the mindsets of the people.

Poetry had a significant position in the history of Islām as well. Sayyidunā ʿUmar ﷺ stated regarding the poetry of the pre-Islamic era, "الشعر ديوان العرب - Poetry is the record of the Arabs." In the time of Prophet Muḥammad ﷺ, when Sayyidunā Ḥassān bin Thābit ﷺ unleashed his verses upon the fortress of ignorance, it left the disbelievers stunned and speechless. ʿAbdullāh bin Rawāḥah and Kaʿb bin Mālik ﷺ, the poets of the assembly of Nabī ﷺ, donned the responsibility of defending Islām as well.

However, there are many drawbacks to poetry as well, for often it is merely presented as a concoction of vain ideas, self-conceitedness, and the veneration of desires. Poets get so frenzied in their perceptions and whims, that many times they transcend the realm of intellect and religion.

This is also why Prophet Muḥammad ﷺ was not taught poetry by Allāh ﷻ, as it is mentioned in the Qurʾān, ﴿ وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ﴾ (Qurʾān 36:69) However, sometimes such words would unintentionally slip from his blessed tongue which accorded with rhyme and meter. It is also recorded in a few narrations that at times, Nabī ﷺ would recite the verses of different poets. On one occasion he is cited to have said, "The truest words uttered by a poet are those of Labīd:

"ألا كل شئ ما خلا الله باطل * وكل نعيم لا محالة زائل"

"Listen! Everything besides Allāh is false
And every good thing will definitely come to an end"

Nabī ﷺ worked alongside the Ṣaḥābah ﷺ in digging the trenches before the battle of Khandaq. While moving the sand, he recited:

"وَاللَّهِ لَوْلاَ اللَّهُ مَا اهْتَدَيْنَا
وَلاَ تَصَدَّقْنَا ، وَلاَ صَلَّيْنَا

"By Allāh! If it was not for Him we would not have attained guidance

We would neither give Ṣadaqah nor perform Ṣalāh

فَأَنْزِلَنْ سَكِينَةً عَلَيْنَا
وَثَبِّتِ الأَقْدَامَ إِنْ لاَقَيْنَا

So, send tranquillity upon us
And keep us steadfast if we meet them in battle

إِنَّ الأُلَى قَدْ بَغَوْا عَلَيْنَا
إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا"

For they have committed a treachery against us
When they yearn to wreak havoc, we reject it"

The Ṣaḥābah رضي الله عنهم modelled themselves under the company and education of Nabī ﷺ, until their mentality, character and lifestyle was amended according to his teachings and characteristics. This chosen group persevered in their faith in Allāh, in the remembrance of the afterlife, and in obeying Rasūlullāh ﷺ in every circumstance; hardship and ease, victory and loss, poverty and affluence. This became the distinctive feature of the Ṣaḥābah رضي الله عنهم, which could not be matched by any other group in the annals of history.

However, the most eminent and distinguished from the virtuous and esteemed Ṣaḥābah were Al-Khulafāʾ al-Rāshidīn (The Rightly-Guided Successors of Nabī ﷺ). In reality, the true meaning of being a Khalīfah of Nabī ﷺ is to entirely emulate the lifestyle and temperament of our beloved Prophet Muḥammad ﷺ. Hence, we find them to be absolutely moulded with aspects of his life such as complete conviction upon the unseen, sacrifice in submitting to the commandments of Allāh, detachment from the world, and dedication to benefitting the people.

Sayyidunā ʿAlī رضي الله عنه was the fourth Khalīfah of Nabī ﷺ and the last from Al-Khulafāʾ al-Rāshidīn. He took upon the weighty responsibility of Khilāfah, when disunity had crept into the hearts of the Muslims and the plans of our enemies had come to fruition. He firmly upheld the Sunnah in the affairs of his Khilāfah and did not trade his beliefs and fundamentals for personal benefit or for that which appeared as opportune. His rule was one of constant struggle, in which he did not falter nor sway towards ease. He was not one to speak badly about his adversaries, nor did he complain regarding the shortcomings of his friends. The actions in his administration were not done for the sake of gaining recognition and popularity from the people. Every step that he took during his Khilāfah was with a genuine passion for Islām and with a sense of fulfilling his responsibility to the Muslim Ummah. Therefore, his Khilāfah became a means for him to be elevated in ranks, ultimately bringing him closer to Allāh ﷻ.

He left such a vast and multifarious legacy that has left

historians baffled till today. Amongst his more recognized accolades are his extreme devoutness and piety, such that to this day saints hold him as a paragon. He is renowned amongst scholars and judges alike for his legal and judicial wisdom. However, though of his lesser known merits, Sayyidunā ʿAlī ﷺ had a masterful command of the Arabic language and spoke with a stunning eloquence. It is thus unfortunate that he is not as recognized for his poetry. Every line of poetry that Sayyidunā ʿAlī ﷺ composed is laden with wisdom, and teaches us important and truthful lessons of life.

Though the poetic works of Sayyidunā ʿAlī ﷺ have been published numerous times in Arabic, it has not been translated extensively; having only been translated into Urdu. It has thus remained largely inaccessible to English readership. Seeing this void, Al-Nadi Al-Arabi invested itself in presenting the inspiring words of Sayyidunā ʿAlī ﷺ to the English audience. This work was assigned to a student member of Al-Nadi Al-Arabi, Abdullah Ayaz Mullanee, who rigorously devoted himself to capturing the eloquence of Sayyidunā ʿAlī ﷺ and translating it into English poetry. We hope that this exemplary effort will become an inspiration for other students.

Al-Nadi Al-Arabi has committed to the service of preparing books in the various branches of the Islamic sciences, Daʿwah and literature - in multiple languages. They have dedicated themselves to educating students and equipping them with skills that will prove invaluable in their lives as future scholars. This has been an ongoing effort for the past few years, and is continuously gaining momentum. May Allāh grant them unity, success and envelop them with his special blessings and guidance. May Allāh protect its members, especially its supervising teacher Mawlānā Abdul Quddoos Qasmi. May Allāh grant all the contributors steadfastness and fill their hearts with sincerity. Amīn.

Haḍrat Mawlānā Shabbir Ahmed Saloojee (*Dāmat Barakātuhu*)
Principal of Darul Uloom Zakariyya

Foreword

Mawlānā Abdul Quddoos Qasmi (May Allah Protect Him)

The Ummah has come to a consensus that Al-Khulafāʾ al-Rāshidīn are the greatest of the Ṣaḥābah ﷺ. Although Sayyidunā ʿAlī ﷺ is fourth in status and chronological order, he possesses many such attributes and merits in which he is unparalleled. He is a unique pearl from the family of the Prophet ﷺ, who was raised under his guardianship and has benefitted from being from his lineage and has acquired his knowledge.

His services in the fields of knowledge, spirituality and warfare watered the roots of our faith. His life left us with lessons of self-sacrifice and with model examples, such as his steadfastness in keeping his Khilāfah upon the Sunnah in dire times. Even though each one of these aspects can be highlighted individually, we would like to focus upon one such aspect, which is often overshadowed by his greater and more apparent traits; his eloquence in prose and poetry. Every word which escaped his lips was weighty with sagacity and illustrated the height of eloquence.

His Eloquence in Prose:

The famous author and teacher Aḥmad Ḥassan al-Zayyāt writes in his book *Tarīkh al-Adab al-ʿArabī*, "Besides Nabī ﷺ we cannot find anyone, in the era before him nor after him, as eloquent as ʿAlī ﷺ. There was none who was as articulate and well-spoken as he; He was wise, and fountains of knowledge effused from his words; He was an orator, and streams of eloquence flowed from his tongue; He was an adviser, who captivated hearts and eyes; His pen flowed smoothly and excellently, and wrote insightful and strong proofs; His command upon language was such that he would write whatever he willed, in the manner that he willed it. It is

unanimously agreed that he was the greatest Muslim orator and an exemplary writer."

ʿAbbās Maḥmūd al-ʿAqqād writes, "The style that we find in the majestic language quoted from Sayyidunā ʿAlī رضي الله عنه is such that it cannot be surpassed. His phrases are exemplary in wisdom, and he uses the best of expressions. Sometimes it is difficult to determine which of his expressions are better and stronger. He is a man of such innumerable skills, that we simply don't know whether we should focus on his eloquence or highlight his achievements and expertise in the numerous other fields of his life."

Let's take a look on a few examples in order to appreciate the depth of his words:

1) كلموا الناس على قدر عقولهم، أتحبون أن يكذب الله ورسوله : Speak to people according to their intellect. Do you really want (that they listen to your high and eloquent speech) and reject Allāh سبحانه وتعالى and His Rasūl ﷺ (due to not understanding what you said)?
2) احذر صولة الكريم إذا جاع، و صولة اللئيم إذا شبع: Beware of an honourable man when he is hungry. And beware of a wretched man when he is full.
3) النفس مؤثرة للهوى، آخذة بالهويني، جامحة إلى اللهو، أمارة بالسوء، مستوطنة للفجور، طالبة للراحة، نافرة عن العمل، فإن أكرهتها أنضيتها، وإن أهملتها أرديتها: The heart (*nafs*) gives preference to desires, chooses that which is comfortable, rushes towards amusement, plunges towards sin, seeks ease, and runs away from work. If you continuously force it, you will exhaust it. And if you leave it, you will spoil it.
4) ألا لا يرجونّ أحدكم إلّا ربّه، ولا يخافنّ إلّا ذنبه، ولا يستحيي أحدكم إذا لم يعلم يتعلم، وإذا سئل عمّا لا يعلم أن يقول لا أعلم: Listen! None of you should have hopes upon anyone except Allāh. And none of you should fear anything except his own sins. If one of you does not know something, then he should not be shy to study. And if he is

asked something which he does not know, he should not be shy to say, "I do not know."

5) إذا أقبلت الدنيا على أحد أعارته محاسن غيره، وإذا أدبرت عنه سلبته محاسن نفسه: When the doors of worldly success open upon someone, even the good of others is associated to him. When it is closed, then even his personal attributes are denied.

6) لا تكن عبد غيرك وقد جعلك الله حرّا: Do not become a slave to anyone, for Allāh has created you as a free man.

7) إياك والاتّكال على المنى، فإنها بضائع النّوكي: Stay away from depending upon false hopes, for that is the investment of the foolish.

8) ألا الناس نيام، إذا ماتوا انتبهوا: Verily people are asleep. They awake when they die.

9) الناس أعداء ما جهلوا: People fear what they do not know.

10) الناس بزمانهم أشبه منهم بآبائهم: People resemble their times more than their ancestors. (They are more influenced by the culture and influences of the time, than the characteristics and qualities which they inherit from their predecessors).

His Poetry

The book before you, however, focuses upon the poetry of Sayyidunā ᶜAlī ﷺ. The specialty of the poetry of Sayyidunā ᶜAlī ﷺ is that it has a very genuine style, free from any pretentiousness. He avoids using overly complex words, convoluted sentences and bizarre expressions. He is a master at relaying an immense amount of meaning in a few words. Thus, we find an entire universe in his every word. His poems are a bouquet, wherein every flower has its own distinct fragrance. His words reflect that he is a well-wisher for his audience, knows their weaknesses and strengths, and is advising them with a deep insight into the complexities of their social lives and their innumerable problems. An example of life lessons and advices relayed in his poetry can be viewed in the poem below:

تَغَيَّرَتِ الْمَوَدَّةُ وَالْوَفَاءُ وَقَلَّ الصِّدْقُ وَانْقَطَعَ الرَّجَاءُ

أَخِلاَّءُ إِذَا اسْتَغْنَيْتُ عَنْهُمْ وَأَعْدَاءٌ إِذَا نَزَلَ الْبَلاَءُ

وَلَيْسَ بِدَائِمٍ أَبَدًا نَعِيْمٌ كَذَاكَ الْبُؤْسُ لَيْسَ لَهُ بَقَاءُ

Friendship and loyalty have changed
Honesty has decreased and all hope is lost
People are friends when I am in no need of them
And they become enemies, when times are hard
Blessings do not remain forever
Hence, the hardships will also not remain

Nabī ﷺ was sent to teach good character to humanity, as he said, "إنما بعثت لاتمم مكارم الاخلاق- I have been sent to complete good conduct." It is also the purpose of our Sharīʿah to elevate mankind, through its teachings, to its destined status as the greatest of all creations. Remarkably, we find the same themes constant in the poetry of Sayyidunā ʿAlī ﷺ. He inspires his readers to seek good moral conduct and attain it. Additionally, his work reminds the reader of the transient nature of this world, and urges one to aspire for the afterlife. Although many poets have emphasized this topic, Sayyidunā ʿAlī ﷺ explains this topic as:

وَ لاَتَكُ وَاثِقًا بِالدَّهْرِ يَومًا * فَإِنَّ الدَّهْرَ مُنْحَلُّ النِّظَام

Upon time, your trust should never be placed
For time is not disciplined or constant in its ways
(If today it is helping you then tomorrow it's against you)

In the following poem, he invites us to take a look at what good conduct is in the light of Qurʾān and Ḥadīth:

(1) إنَّ الْمَكَارِمَ أَخْلاَقٌ مُطَهَّرَةٌ * فَالدِّيْنُ أَوَّلُهَا وَ العَقْلُ ثَانِيْهَا

(2) وَالْعِلْمُ ثَالِثُهَا وَ الْحِلْمُ رَابِعُهَا * و الْجُودُ خَامِسُهَا وَ الفَضْلُ سَادِيْهَا

(3) وَ البِرُّ سَابِعُهَا و الصَّبْرُ ثَامِنُهَا * وَ الشُّكْرُ تَاسِعُهَا وَ اللِّبْنُ بَاقِيْهَا

(4) وَ النَّفْسُ تَعْلَمُ أَنِّي لاَأُصَادِقُهَا * وَ لَسْتُ أَرْشُدُ إلاَّ حِيْنَ أَعْصِيْهَا

Nobility consists of having good traits
Piety comes first, the second is intellect

Knowledge is third, while fourth is to tolerate
Generosity is fifth, graciousness is next

Virtue comes seventh, while patience is the eighth
Thankfulness is the ninth, and softness is the rest

My desires know, that they are forever disobeyed
For the only time I'm right, is when my desires I reject

Additionally, he informs us that a person can only have good character when it is coupled with intellect and wisdom. As he says in the following poem:

إِذَا أَكْمَلَ الرَّحْمَنُ لِلْمَرْءِ عَقْلَهُ فَقَدْ كَمُلَتْ أَخْلاَقُهُ وَمَآرِبُهْ
عَلَى الْعَقْلِ يَجْرِيْ عِلْمُهُ وَتَجَارِبُهْ يَعِيْشُ الْفَتَى فِيْ النَّاسِ بِالْعَقْلِ إِنَّهُ

When Al-Raḥmān refines the intellect in a person's head
Then he completes the heights of his character and desired intents

A young man can live amongst the people with his intellect
And with it, he can increase the knowledge and the experience he gets

A Word of Thanks:

We, as members of Al-Nadi Al-Arabi, are greatly pleased and honoured to have received the opportunity to present the words of Sayyidunā ʿAlī ﷺ in the English language. This blessing is only from Allāh ﷻ for which we cannot be thankful enough.

Abdullah Ayaz Mullanee has completed the difficult task of rendering the works of Sayyidunā ʿAlī ﷺ in the form of English

poetry. This is such an accomplishment which is often unachievable by even those who are well-versed in the field of literature. Abdullah Ayaz Mullanee is a student of the 7th and final year and has been a member of Al-Nadi Al-Arabi for the past four years. During this period, he has remained focused on his coursework and punctual in his study circles. With the grace of Allāh, he has also maintained the first or second position amongst his classmates within this time. Alongside all this, he has also dedicated his free time, weekends and holidays towards the various oral and written activities conducted by Al-Nadi Al-Arabi. We have witnessed his zeal for knowledge, industrious nature, distinguished conduct, and the great relationship which he enjoys with his teachers, and we hope that he will utilize these skills in aiding our Dīn, in the fields of teaching, writing and orating in various languages. May Allāh aid him through guidance and blessings, and grant him recognition in the eyes of the world, steadfastness, sincerity and acceptance.

It has always been the mission of Al-Nadi al-Arabi to produce books in Arabic, Urdu, English and French in the fields of knowledge and literature. Alḥamdulillah, we have published 20 books to date and are currently working on another 15 books. All of this has only been accomplished due to the grace and guidance from Allāh سبحانه وتعالى. With the grace of Allāh, Al-Nadi Al-Arabi has received tremendous support from Haḍrat Mawlānā Shabbir Saloojee (May Allāh bless him). These projects have been possible due to his continuous support, consideration and direction. We ask Allāh to bless him and all those associated with An-Nadi Al-Arabi through his limitless grace and bless them all in both the worlds. Amīn

Abdul Quddoos Qasmi
Lecturer, Darul Uloom Zakariyya
Director, Al-Nadi Al-Arabi

A Brief Biography of Sayyidunā ʿAlī ﷺ

Name: ʿAlī ﷺ
Agnomen (Kunniyyah): Abū al-Ḥasan and Abū al-Turāb
Title: Haydar or Haydara
Father's Name: Abū Ṭālib
Mother's Name: Fāṭimah Bint Asad
Lineage: ʿAlī bin Abī Ṭālib bin ʿAbd al-Muṭṭalib bin Hāshim bin ʿAbd Manāf ﷺ

Synopsis: Sayyidunā ʿAlī ﷺ was the first child to accept Islām. His father, Abū Tālib had married his cousin Fāṭimah bint Asad bin Hāshim ﷺ, hence Sayyidunā ʿAlī ﷺ was Hāshimī from both sides of his lineage. He is also the cousin of the Holy Prophet Muḥammad ﷺ, and had the fortune of being raised by Rasūlullah ﷺ himself. Sayyidunā ʿAlī ﷺ was the one whom the Nabī ﷺ would trust with his secrets, who understood Nabī's ﷺ temperament, and he knew Nabī 's ﷺ habits and practices while he was at home, and on his travels. He was the fourth Khalīfah, a renowned orator, a fearless warrior, and possessed unparalleled intellect, wisdom and foresight. Amongst the Ṣaḥābah he was known for his proficiency as a judge and his expertise in the field of Fiqh (Islamic jurisprudence). His eloquence in poetry is just one of his many skills and traits.

Family Life and Early Days of Islām

Sayyidunā ʿAlī ﷺ was born twenty three years before Hijrah and ten years[1] before Nabī Muḥammad ﷺ was granted prophethood[2]. Our Nabī ﷺ decided to take him under his wing and raise him himself,

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[1] There is a difference of opinion regarding this. There are many narrations regarding his age at the time of prophethood, which include 5, 8, 10, 15 and 16.

[2] **Ibn Hishām.** *Al-Sīrah al-Nabawiyyah*. pp. 262. Vol. 1. (without a *Sanad*); **Ibn Ḥajr.** *Al-Iṣābah*. p. 501. Vol. 2.

as his father Abū Ṭālib, who was the uncle of Nabī ﷺ, was experiencing financial difficulty[1]. It was due to this upbringing that Sayyidunā ʿAlī رضي الله عنه never worshipped idols nor ascribed partners to Allāh ﷻ.

Sayyidunā ʿAlī رضي الله عنه stood by the side of the Nabī ﷺ during the initial thirteen years of hardship in Makkah, three of which were spent in the banishment of the Gorge (Shiʾb) of Abū Ṭālib. During these thirteen years Sayyidunā ʿAlī رضي الله عنه persistently aided Nabī ﷺ in his cause, and gracefully persevered in the face of the adversities that came with accepting Islām.

When Nabī ﷺ was commanded to make Hijrah, he requested Sayyidunā ʿAlī رضي الله عنه to sleep in his bed, in order to deceive the non-believers who had planned to murder Nabī[2] ﷺ that very night. He also requested him to return the valuables of the Makkans that were entrusted to Nabī ﷺ for safekeeping and thereafter to proceed to Al-Madīnah al-Munawwarah. When Sayyidunā ʿAlī رضي الله عنه reached Al-Madīnah al-Munawwarah and according to one narration, Nabī ﷺ established this bond of brotherhood between himself and ʿAlī رضي الله عنه. According to another narration, Nabī ﷺ declared Sayyidunā Sahl bin Ḥunaif رضي الله عنه as Sayyidunā ʿAlī's رضي الله عنه Anṣārī brother.[3]

In the second year after Hijrah, Nabī ﷺ granted Sayyidunā ʿAlī رضي الله عنه the honour of marrying his daughter Fāṭimah al-Zahra رضي الله عنها. Rasūlullāh ﷺ performed the Nikāḥ himself. After ten or eleven months, Sayyidunā ʿAlī رضي الله عنه, who had been staying with Nabī ﷺ until then, moved with his wife into the former house of Ḥārith bin Nuʿmān رضي الله عنه. Nabī ﷺ gifted them a bed, a mattress, a sheet, two small mills, and one leather bag. These things remained with Sayyidah Fāṭimah رضي الله عنها for her entire life, as Sayyidunā ʿAlī رضي الله عنه could not afford

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[1] **Ibn Isḥāq.** *Al-Sīrah*. p. 118. (without a *Sanad*)
[2] **Aḥmad.** *Al-Musnad*. pp. 25-27. Vol. 5.; **Ibn Hishām.** *Al-Sīrah al-Nabawiyyah*. pp. 124, 126 - 127. Vol. 2.; **Al-Ḥākim.** *Al-Mustadrak*. p. 4. Vol. 3.
[3] **Ibn Saʿd.** *Ṭabaqāt Ibn Saʿd*. p. 22. Vol. 3.

anything else for her. After the Nikāḥ there was a Walīmah in which dates, barley bread, cheese, and a special type of curry were served.[1]

Sayyidunā ʿAlī ﷺ had a few children from Sayyidah Fāṭimah ﷺ, amongst whom Sayyidunā Ḥasan and Ḥusayn ﷺ are famous. Sayyidunā ʿAlī ﷺ did not marry anyone else during the lifetime of Sayyidah Fāṭimah ﷺ. However, after she passed away he married a few times and had several children.

Contributions and Accomplishments in Battle

Sayyidunā ʿAlī ﷺ was famous for being a valiant warrior and an outstanding general. He participated in all the battles of Rasūlullāh ﷺ besides Tabūk. He was the flag bearer in Badr, the first battle of Islām, despite him being in his early twenties.[2] Before the battle, ʿUtbah, Shaybah and Walīd advanced from the non-believers side and challenged the Muslims to send forth their match for a duel. Nabī ﷺ sent three of the Anṣār, but the disbelievers sent them back, claiming that they were not their equals, as they considered the Anṣār to be inferior than themselves. Nabī ﷺ then sent Sayyidunā Ḥamza, Sayyidunā ʿUbaydah and Sayyidunā ʿAlī ﷺ to confront the challengers. Sayyidunā Ḥamza ﷺ combated Shaybah and defeated him. Sayyidunā ʿAlī ﷺ faced Walīd bin ʿUtbah and vanquished him. Sayyidunā ʿUbaydah ﷺ struggled while fighting ʿUtbah, but ʿUtbah was ultimately defeated by the aid of Sayyidunā ʿAlī ﷺ. Sayyidunā ʿAlī ﷺ displayed tremendous courage during the course of the battle until the Muslims attained victory. After the battle, he was given armour, a camel, and a sword from the booty. [3]

In the battle of Uḥud, a group of Muslims committed an error of judgement that resulted in a calamitous tragedy. An immense number of Ṣaḥābah were martyred and Nabī ﷺ himself

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[1] **Zurqānī.** *Zurqānī.* p. 8. Vol. 2.
[2] **Ḥākim.** *Al-Mustadrak*. p. 111. Vol. 3. – He also added that this narration is considered *Ṣaḥīḥ* under conditions of Bukhārī and Muslim.
[3] **Ibn Kathīr.** *Al-Bidāyah wa al-Nihāyah*. p. 272. Vol. 3.; **Ibn Hishām.** *Al-Sīrah al-Nabawiyyah*. p. 443. Vol. 1.

suffered great injury. Sayyidunā ʿAlī ﷺ fought fearlessly for the Muslim cause.[1] The utter confusion of the situation left the Muslims bewildered and in disarray, while the disbelievers seized the opportunity and besieged Nabī ﷺ and the few Ṣaḥābah that surrounded him. Muṣʿab bin ʿUmair ﷺ persistently repelled the disbelievers from Nabī ﷺ and gave his life in doing so. After his martyrdom, Sayyidunā ʿAlī ﷺ fulfilled this responsibility and passionately defended Nabī ﷺ with his very own life.

In the fifth year after Hijrah , a group of hundred men were sent under the leadership of Sayyidunā ʿAlī ﷺ to fight Banū Saʿd. They returned victorious with abundant booty.

In Shawwāl of the same year , the battle of Khandaq (Trench) took place. In this battle Sayyidunā ʿAlī's ﷺ amazing ability in warfare was displayed. The opposing army of ten thousand that approached Al-Madīnah al-Munawwarah was baffled by the sight of the trench which had been dug between them and the Muslims. However some groups managed to cross a narrow edge of the trench and enter Al-Madīnah al-Munawwarah. ʿAmr bin ʿAbd Wudd, who was considered to equate the force of a thousand horsemen, was one of those people. He boldly stood in the open, and loudly challenged the Muslims to combat him in a duel. Sayyidunā ʿAlī ﷺ rose to this challenge and said, "Oh ʿAmr! You took an oath with Allāh ﷻ that if any of the Quraysh gave you an option between two things, then you will definitely choose one of them." He replied, "Definitely." Then Sayyidunā ʿAlī ﷺ said, "I invite you towards Allāh ﷻ and His Rasūl." ʿAmr arrogantly replied, "I am in no need of them." Sayyidunā ʿAlī ﷺ said, "Then I invite you to a duel." ʿAmr replied, "Why? My nephew[2], I do not wish to kill you!" Sayyidunā ʿAlī ﷺ cried, "But I definitely want to kill you!" Upon hearing this, a kind of adrenaline filled ʿAmr and he jumped off his horse, drew his sword, and stood before Sayyidunā

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[1] **Ibn Ḥajr.** *Fatḥ al-Bārī.* p. 372. Vol. 7.; **Al-Nawawī.** *Sharḥ al-Nawawī ʿala Muslim.* p. 148. Vol. 12.

[2] It was common amongst the Arabs to call their younger ones "*Ibn al-Akh* – nephew".

ᶜAlī ﷺ. Both the duelists sprang into action, manoeuvring and striking their swords. ᶜAmr advanced, and spun around for another attack. In the meantime Sayyidunā ᶜAlī ﷺ had attacked and finished him off.

In the 7th year of Hijrah, the battle of Khaybar took place[1]. Khaybar consisted of eight forts, amongst which "Qamūs" seemed impenetrable. The first attack was led by Abū Bakr ﷺ and the second was led by ᶜUmar ﷺ, but all their efforts were to no avail. Nabī ﷺ then announced, "Tomorrow I will give the flag to such a person who loves Allāh ﷻ and His Messenger ﷺ and Allāh ﷻ and His Messenger ﷺ love him. Allāh ﷻ will grant us victory under his leadership." The Ṣaḥābah spent the night in anticipation, and yearned to be that person. The next morning, Nabī ﷺ called ᶜAlī ﷺ, who informed him that he was suffering from an eye ailment . Nabī ﷺ placed his blessed saliva inside the eye of Sayyidunā ᶜAlī ﷺ and prayed for him, resulting in his eye being healed instantly. Sayyidunā ᶜAlī ﷺ then took the flag and advanced towards the fort.

Muraḥḥab, was the champion of the Jews inside that fort. He advanced towards the Muslims, reciting a couplet. Sayyidunā ᶜAlī ﷺ replied to him saying, "I am the one whose mother named him a lion. I appear fierce like a lion of the jungles." Sayyidunā ᶜAlī ﷺ then chopped off his head with a 7single strike of his sword. Allāh ﷻ granted the Muslims victory under his leadership.[2]

In the battle of Ḥunayn the enemy archers ambushed the Muslims while they were traversing a narrow mountain pass. This caused massive chaos among the Muslims, who were struggling to escape the arrows that were raining down on them. Sayyidunā ᶜAlī

[1] **Ibn Hishām.** *Al-Sīrah al-Nabawiyyah*. p. 325-326. Vol. 3.; **Al-Wāqidī.** *Al-Maghāzī*. p. 496. Vol. 2.
[2] **Ibn Ḥajr.** *Fatḥ al-Bārī*. p. 70. Vol. 7.; **Al-Nawawī.** *Sharḥ al-Nawawī ᶜalā Muslim*. pp. 1872 - 1873. Vol. 12.

ﷺ was amongst those who stood firmly by Nabī's ﷺ side in this moment of chaos.[1]

On the occasion of Tabūk, Nabī ﷺ left Sayyidunā ʿAlī ﷺ in charge of the affairs of Al-Madīnah al-Munawwarah.[2] When Sayyidunā ʿAlī ﷺ asked him regarding this, Nabī ﷺ remarked, "Does it not please you that you are to me as Harūn ﷺ was to Mūsā ﷺ? However, there is no Nabī after me."[3]

Nabī ﷺ sent him to Yemen twice: In 9th Hijrī he was sent as an inviter and a warrior. The second time he was sent as a judge. [4]

The era of the Great Khulafā

Nabī ﷺ passed away without handing over the Khilāfah to a specific person. The Anṣār ﷺ, who were gathered at Saqīfah banī Sāʿidah, were discussing the appointment of the next Khalīfah[5]. They were joined by Sayyidunā Abū Bakr, Sayyidunā ʿUmar and Sayyidunā Abū ʿUbaydah ﷺ as well as many other Ṣaḥābah from the Muhājirūn and Anṣār ﷺ. Sayyidunā ʿAlī ﷺ was not present, as he was attending to the burial arrangements of Nabī ﷺ. After mutual consultation it was unanimously agreed by all those present that Sayyidunā Abū Bakr ﷺ is the best person for this position and should therefore be appointed their Khalīfah. They accordingly took the Bayʿah (pledged allegiance) to him on Monday. According to one narration Sayyidunā ʿAlī ﷺ also took Bayʿah on that instance[6]. According to other narrations, he delayed his Bayʿah by six months. According to some, he had done so because of his displeasure at not

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[1] **Ibn Hishām.** *Al-Sīrah* pp. 87-88. Vol. 4.; **Aḥmad.** *Al-Musnad.* p. 376. Vol. 3.
[2] **Muslim.** *Ṣaḥīḥ Muslim.* p. 86. Vol. 1.
[3] **Ibn Ḥajr.** *Fatḥ al-Bārī.* p. 71. Vol. 7. and p. 112. Vol. 8.; **Muslim.** *Ṣaḥīḥ Muslim.* p. 187. Vol. 4.
[4] **Ibn Ḥajr.** *Fatḥ al-Bārī.* pp. 291, 293. Vol. 12.; **Abū Dawūd.** *Sunān Abū Dawūd.* pp. 11-12. Vol. 4.; **Al-Nasāʿī.** *Sunān al-Nasāʿī.* p. 115. Vol. 5.
[5] **Ibn Ḥajr.** *Fatḥ al-Bārī.* pp. 65, 69. Vol. 8. and pp. 205, 206. Vol. 13.; **Muslim.** *Ṣaḥīḥ Muslim.* p. 1454- 1455. Vol. 3.; **Aḥmad.** *Al-Musnad.* p. 128. Vol. 1.
[6] **Ibn Ḥajr.** *Fatḥ al-Bārī.* pp. 493. Vol. 7.; **Al-Nawawī.** *Sharḥ al-Nawawī ʿalā Muslim.* P. 76. Vol. 12.

being included in the Khalīfah- appointing process. Despite this, he revered Abū Bakr ﷺ most highly, as he himself said, "The best person in this Ummah after Nabī ﷺ is Abū Bakr ﷺ and then it is ʿUmar ﷺ." This narration is *Mutawātir* (narrated with multiple chains). [1]

During the era of Sayyidunā ʿUmar ﷺ, Sayyidunā ʿAlī ﷺ was part of the council that advised the Khalīfah. He would also make *Ijtihād* (derive rulings) in matters regarding which there was no explicit mention in the texts of Qurʾān and Aḥādīth.[2]

After Sayyidunā ʿUmar ﷺ was fatally injured, he appointed a council of six men, instructing them to choose a Khalīfah from amongst themselves after his demise. The council chose Sayyidunā ʿUthmān ﷺ as Khalīfah. Sayyidunā ʿAlī ﷺ was the second person to take Bayʿah (pledge of allegiance) from him after ʿAbd al-Raḥmān bin ʿAuf ﷺ.[3] He was a close comrade of the Khalīfah and his council was sought in matters of importance.

When tensions rose and the rebels took over Al-Madīnah al-Munawwarah, Sayyidunā ʿAlī ﷺ strove to defend Sayyidunā ʿUthmān ﷺ. He even instructed his sons, Sayyidunā Ḥasan and Sayyidunā Ḥusayn ﷺ to patrol his house.[4] The rebels who had besieged the house of ʿUthmān ﷺ appeared to be good people. They spoke beautifully, recited the Qurʾān excellently, and performed their Ṣalāh with great humility. No one could have expected that these people would kill the Khalīfah and herald the beginning of the wretched Khawārij movement. Unfortunately, they exposed their wretchedness when they displayed no respect for the sacred city of Al-Madīnah al-Munawwarah, the holy months, nor

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[1] **Ibn Taymiyyah.** *Minhāj al-Sunnah*. p. 308. Vol. 1, p. 138. Vol. 6. and pp. 511-512. Vol. 7.
[2] **ʿAlī Nāṣir, ʿAbd al-Ḥamīd.** *Khilāfah ʿAlī bin Abū Ṭālib*. p. 70.
[3] **Ibn Ḥajr.** *Fatḥ al-Bārī*. p. 59. Vol. 7. and p. 193. Vol. 13.
[4] **Khalīfah.** *Al-Tārīkh*. p. 174.; **Ibn Saʿd.** *Ṭabaqāt Ibn Saʿd*. p. 128. Vol. 8.

the revered companion of Nabī ﷺ, Sayyidunā ʿUthmān bin ʿAffān ﷺ by assassinating him.[1]

The Khilāfah of Sayyidunā ʿAlī ﷺ

After the third Khalīfah Sayyidunā ʿUthmān ﷺ was martyred at the hands of the rebels, the Muslims found themselves in great turmoil. The matters of the city were no longer in the hands of the senior Ṣaḥābah ﷺ, and there was no system in place. The rebels initially attempted to hand over the affairs of the Muslims to ʿAbdullāh bin ʿUmar ﷺ, and even threatened to kill him if he did not agree, but he could not be convinced.[2]

After much deliberation, they realized that only a participant of the battle of Badr would be suitable to take over the affairs of Al-Madīnah al-Munawwarah and be appointed as Khalīfah.[3] The public knew that the most eligible person for the job was Sayyidunā ʿAlī ﷺ, so they hastened towards him, requesting him to assume the position of Khalīfah and restore order to the Muslim world. Apart from the general public, the rebels who had occupied Al-Madīnah al-Munawwarah were also amongst those pressuring him to accept the post of Khalīfah. Sayyidunā ʿAlī ﷺ found that request highly inappropriate at the time and refused, commenting that, "I feel ashamed to take the pledge of Bayʿah from a nation who killed the man regarding whom Nabī ﷺ said, 'Listen! Be shy around the man around whom the angels are shy as well.' I feel ashamed to take the Bayʿah, while the body of ʿUthmān ﷺ is yet to be buried."

After the burial of Sayyidunā ʿUthmān ﷺ, the people approached him once again, requesting that he start taking the

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[1] **Ibn Ḥajr.** *Fatḥ al-Bārī.* p. 144-145. Vol. 12.; **Aḥmad.** *Al-Musnad.* p. 323. Vol. 1.

[2] **Bin Ḥanbal, Aḥmad.** *Faḍāʾil al-Ṣaḥābah.* p. 895. Vol. 2.; **Ibn Saʿd.** *Al-Ṭabaqāt al-Kubrā.* p. 151. Vol. 4.; **Abū Naʿīm.** *Ḥilyah al-Awliyā.* p. 293. Vol. 1.

[3] **ʿAlī Nāṣir, ʿAbd al-Ḥamīd.** *Khilāfah ʿAlī bin Abū Ṭālib.* p. 92.; **Ibn Ḥajr.** *Fatḥ al-Bārī.* pp. 144-145. Vol. 12.; **Aḥmad.** *Al-Musnad.* pp. 323. Vol. 1.

Bayᶜah. They pleaded with him, saying that the people needed to be united under one Khalīfah, and that they did not know of anyone more worthy. Sayyidunā ᶜAlī ﷺ refused and said, "You do not want me! I am more useful to you as one who gives council than a leader." But the people insisted, "No! We do not know of any who is more worthy than you." Sayyidunā ᶜAlī ﷺ knew the need of a Khalīfah and realized that the Bayᶜah should be conducted in the presence of the general public of the Muslims, rather than in the presence of this specific group. He told them, "If you keep insisting, despite what I say, then I do not wish to have this Bayᶜah done in secrecy. I will go to the masjid and whoever wishes to take Bayᶜah from me may do so."

All the people in the masjid took Bayᶜah at the hands of Sayyidunā ᶜAlī[1] ﷺ willingly and wholeheartedly.[2] There are two narrations regarding Sayyidunā Ṭalḥa and Zubayr ﷺ. One narration states that they were forced by the rebels to take Bayᶜah. The more authentic narration states that they did not take the Bayᶜah at this instance. As the Bayᶜah process continued throughout the Muslim world, some Ṣaḥābah ﷺ abstained from taking this pledge. This group included Sayyidunā Muḥammad bin Maslamah, Ahbān bin Saifī, Saᶜd bin Abī Waqqās, ᶜAbdullāh bin ᶜUmar ﷺ. These Ṣaḥābah ﷺ saw that the people were still divided and decided to wait for a consensus upon the matter before taking Bayᶜah. Similarly, Sayyidunā Muʾāwiyyah bin Abū Sufyān ﷺ, the people of Shām, and many people from Baṣrah and Yemen refused to take Bayᶜah for their own reasons.

However most of the Ahl al-Ḥal wa al-ᶜAqd[3] (prominent people of authority) from the Muhājirūn and Anṣār residing in Al-Madīnah al-Munawwarah had taken Bayᶜah to Sayyidunā ᶜAlī ﷺ,

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[1] **Bin Ḥanbal, Aḥmad.** *Faḍāʾil al-Ṣaḥābah*. p. 573. Vol. 2.; **Al-Ḥākim.** *Al-Mustadrak*. p. 301. Vol. 3.; **Abū Naᶜīm.** *Al-Imāmah wa al-Radᶜalā al-Rāfidhah*. p. 329.; **Aṭ-Ṭabrī, al-Muḥibb.** *Al-Riyāḍ al-Nadhra.* p. 78. Vol. 3.
[2] **ᶜAlī Nāṣir, ᶜAbd al-Ḥamīd.** *Khilāfah ᶜAlī bin Abū Ṭālib*. p. 97. Vol.1.
[3] Ahl al-Ḥal wa al-ʾAqd: specialised scholars, leaders, and honored individuals of a community who are responsible for appointing an Imām on behalf of the Ummah.

which meant that his Bayʿah was legitimate, and his Khilāfah had been established. He was the last successor (Khālīfah) of Nabī ﷺ to be considered under the Ḥadīth, "The Khīlafah of prophethood will be for thirty years. Thereafter Allāh ﷻ will grant kingdom to whomsoever He pleases." Sayyidunā ʿAlī's ؓ khilāfah ended in the 30th year after the demise of Nabī ﷺ.[1]

The Beginning of Conflict

The reader should bear in mind that the Ummah was in a state of utter pandemonium at the beginning of the Khilāfah of Sayyidunā ʿAlī ؓ. The murder of the former Khalīfah Sayyidunā ʿUthmān ؓ was fresh in the minds of the populace and many called for justice to be meted out against the culprits immediately. However, the murderer could not be determined. Even Sayyidunā ʿUthmān's wife ؓ, who was present at the scene, could not identify the killers.

Sayyidunā ʿAlī's ؓ critics decried him for failing to take immediate action against the murderers of Sayyidunā ʿUthmān ؓ and even refused to pledge allegiance to him until they had been brought to justice. However, Sayyidunā ʿAlī ؓ simply did not have the power to enforce such a punishment immediately as demanded by some. Al-ʿAqqād writes that when Sayyidunā ʿAlī ؓ started discussing the requital of Sayyidunā ʿUthmān's ؓ murder, a force of ten thousand men simultaneously stood with their spears raised and exclaimed, "We are all the killers of Sayyidunā ʿUthmān ؓ. Whoever wishes to avenge him is welcome to face us." Unfortunately, owing to the disunity of the Ummah at that time, Sayyidunā ʿAlī ؓ was unable to challenge such a force.[2]

Sayyidunā ʿAlī ؓ wished for those who demanded vengeance for the murder of Sayyidunā ʿUthmān ؓ to first take the pledge to obey him and fortify his Khilāfah.[3] He would then ask the

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[1] **Abū Dawūd.** *Al-Sunān*. pp. 36-37. Vol. 5.; **Ibn Ḥajr.** *Fatḥ al-Bārī*. p. 182. Vol. 13.; **Al-Albāni.** *Al-Silsilah al-Ṣaḥīḥah*. pp. 742-749. Vol. 1.
[2] **Al-ʿAqqād, ʿAbbās Maḥmūd.** *Al-ʿAbqariyyāt al-Islāmiyyah*. p. 924.
[3] **Al-ʿAqqād, ʿAbbās Maḥmūd.** *Al-ʿAbqariyyāt al-Islāmiyyah*. p. 924.

heirs of Sayyidunā ʿUthmān ﷺ to present their case in court and the punishment would be carried out according to the Islamic justice system. The ambitious opposition, wanted to search and capture all the people involved and massacre them mercilessly without a trial. Sayyidunā ʿAlī ﷺ could not carry out this request, as he felt it was Islamically incorrect to charge someone for murder without clear evidence. [1]

The Battle of Jamal

The Ṣaḥābah ﷺ were naturally shocked at the unjust assassination of Sayyidunā ʿUthmān ﷺ and were demanding that Sayyidunā ʿAlī ﷺ avenge his death immediately. Sayyidunā ʿAlī ﷺ excused himself by saying that it was not possible to achieve this task until the Khilāfah is strongly established.[2] Many Ṣaḥābah understood his reasoning. Other prominent Ṣaḥābah such as Sayyidunā Ṭalḥa and Sayyidunā Zubayr ﷺ and their supporters insisted upon immediate action against the murderers of Sayyidunā ʿUthmān ﷺ. Meanwhile, Sayyidah ʿĀʾishah ﷺ who had just completed Hajj and was preparing to leave for Al-Madīnah al-Munawwarah heard the tragic news of the murder of Khalīfah ʿUthmān ﷺ. She began campaigning for the arrest and punishment of the perpetrators. Sayyidunā Ṭalḥa and Sayyidunā Zubayr ﷺ proceeded to Makkah to join Sayyidah ʿĀʾishah ﷺ in her campaign. They explained to her that no retaliation had been carried out against the murderers of ʿUthmān ﷺ. She tried to offer various excuses for the delay in the situation, but it was not accepted by them. The huge group was determined to persuade Sayyidunā ʿAlī ﷺ to take immediate action against the murderers of Sayyidunā ʿUthmān ﷺ.[3] They then proceeded to Baṣrah to carry out their protest.

It is important to note that the sole object of this group was to seek justice for the death of Sayyidunā ʿUthmān ﷺ. Sayyidunā

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[1] **Ibn Ḥajr.** *Al-Iṣābah fī Tamyīz al-Ṣaḥābah*. p. 508.
[2] **Ibn Kathīr.** *Al-Bidāyah wa al-Nihāyah*. p. 272
[3] **Ibn Saʿd.** *Al-Ṭabaqāt al-Kubrā.*

Ṭalḥā and Sayyidunā Zubayr رضي الله عنهما had not travelled to Baṣrah to battle with Sayyidunā ʿAlī رضي الله عنه. Sayyidunā Ṭalḥā and Sayyidunā Zubayr رضي الله عنهما felt that they can invite their citizens to join their protest, and their collective voice would have a better chance at persuading Sayyidunā ʿAlī رضي الله عنه.

Upon hearing about the group of Sayyidah ʿĀʾishah رضي الله عنها that had camped at Baṣrah, Sayyidunā ʿAlī رضي الله عنه decided to march out with his forces and made his way towards Baṣrah. When the two groups met, Sayyidah ʿĀʾishah رضي الله عنها sent a message that she did not intend fighting Sayyidunā ʿAlī رضي الله عنه at all, but simply desired for the blood of Sayyidunā ʿUthmān رضي الله عنه to be avenged. Sayyidunā ʿAlī رضي الله عنه replied that he also wanted the same thing, but could not confront the rebels under the prevailing conditions. Sayyidah ʿĀʾishah, Sayyidunā Ṭalḥa and Sayyidunā Zubayr رضي الله عنهما were satisfied with this answer. All the men returned to their camps and there was hope amongst the masses.

On the other hand, the rebels under the leadership of ʿAbdullāh bin Sabaʾ, who had accompanied Sayyidunā ʿAlī رضي الله عنه, panicked at the prospect of peace and unity between the armies of Sayyidah ʿĀʾishah and Sayyidunā ʿAlī رضي الله عنه and set about devising a plan to scuttle the peace among them. They did not want the forces to unite, as they knew they would soon be exposed for their part in the assassination of Sayyidunā ʿUthmān رضي الله عنه. They crept out in the dark of the night and deliberately provoked chaos by firing arrows towards the camps of the army of Sayyidah ʿĀʾishah رضي الله عنها. Upon seeing the barrage of arrows, the army of Sayyidah ʿĀʾishah رضي الله عنها was naturally confused, so they retaliated. Soon a full scale battle ensued. Each army was thinking that the other had started the battle, while the real culprits among them were the rebels that were hidden within Sayyidunā ʿAlī's army. The battle was finally brought to an end when the legs of the camel upon which Sayyidah ʿĀʾishah رضي الله عنها was seated, were hamstrung. This battle took place in 36 Hijrī, in which thirteen thousand precious Muslim lives were lost, causing

much grief and pain to both Sayyidunā ʿAlī and Sayyidah ʿĀʾishah ﷺ.[1]

The honour and respect of our mother Sayyidah ʿĀʾishah ﷺ was strictly adhered to after the battle. Sayyidunā ʿAlī ﷺ sent her back to Al-Madīnah al-Munawwarah with a delegation of forty noble women from Baṣrah and with a convoy of patrol guards. He also gave her 12,000 Dirhams. Sayyidunā ʿAlī and Sayyidah ʿĀʾishah ﷺ exchanged words of kindness before her departure, expressing their remorse upon their prior misunderstanding. Sayyidah ʿĀʾishah ﷺ continued regretting her role in this battle throughout her life and would often say, "If only I had died before the battle of Jamal." When she would recollect this event, she would cry profusely until her scarf would get wet.[2]

Sayyidunā Zubayr ﷺ left the battlefield while the battle was still in full swing and camped in a valley to rest. He was followed by a man known as ʿAmr bin Jurmūz. ʿAmr stabbed the honourable Zubayr ﷺ, and martyred him. He then took the belongings of Sayyidunā Zubayr ﷺ to Sayyidunā ʿAlī ﷺ who refused him entry and told the messenger to give ʿAmr the glad tidings of Hell. He then narrated that our Nabī ﷺ said, "The Murderer of [Zubayr ﷺ] will go to Hell. Give him the glad tidings of Hell."[3]

Sayyidunā Ṭalḥa ﷺ was martyred in the battle[4]. Sayyidunā ʿAlī ﷺ happened upon him amongst the fallen of Jamal and said, "May Allāh ﷻ have mercy on you, O Abū Muḥammad [Ṭalḥa ﷺ]. How painful it is for me to find you lying here covered in dust and blood underneath the stars of the sky." He also said, "At every step, I wish that I had died twenty years ago."[5]

The Battle of Ṣiffīn

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[1] **Ibn Saʿd.** *Al-Ṭabaqāt al-Kubrā.*
[2] **Al-Nadwī, Sulaymān.** *Sīrat-e-ʿAyesha.*
[3] **Ibn Kathīr.** *Al-Bidāyah wa al-Nihāyah.* p. 250. Vol. 7.
[4] **Ibn Kathīr.** *Al-Bidāyah wa al-Nihāyah.* p. 243. Vol. 7.
[5] **Ibn Kathīr.** *Al-Bidāyah wa al-Nihāyah.* p. 248. Vol. 7.

The 36th year of Hijrah began at a time when Sayyidunā ʿAlī رضي الله عنه had started establishing his Khilāfah, and had assigned a governor over various provinces. He had despatched Sayyidunā Sahl bin Ḥunaif رضي الله عنه to govern Shām (Syria and surroundings), which until now was being governed by Sayyidunā Muʿāwiyyah رضي الله عنه. En route to Shām, Sayyidunā Sahl رضي الله عنه met a few of Sayyidunā Muʿāwiyyah's soldiers riding his way near Tabūk. The riders told him that if he was assigned as a governor by Sayyidunā ʿUthmān رضي الله عنه then he was most welcome. However, if anyone else assigned this position to him, then he must return. Sayyidunā Sahl رضي الله عنه asked them whether they knew as to what had transpired with Sayyidunā ʿUthmān رضي الله عنه. They replied that they knew everything and insisted that he return to Al-Madīnah al-Munawwarah. Sahl رضي الله عنه was forced to comply.

Sayyidunā Muʿāwiyyah رضي الله عنه then sent a messenger with a lengthy letter to Sayyidunā ʿAlī رضي الله عنه who asked him the reason for his arrival. He replied that he is coming from such a nation that only wants the murder of Sayyidunā ʿUthmān رضي الله عنه to be avenged.

To understand the standpoint of Sayyidunā Muʿāwiyyah رضي الله عنه, let us look at the narration of Yaḥyā bin Sulaymān, a teacher of Imām Bukhārī, who narrates with a strong narration in "Kitāb al-Ṣiffīn": "Abū Muslim al-Khawlānī said to Sayyidunā Muʿāwiyyah رضي الله عنه, 'Are you disputing with Sayyidunā ʿAlī رضي الله عنه over Khilāfah or do you believe that you are his equal?' Sayyidunā Muʿāwiyyah رضي الله عنه replied, 'No. By Allāh ﷻ! I know he is better than me and more rightful to be leading the people. But you know that ʿUthmān رضي الله عنه was killed unjustly, and I am his cousin and heir. I am asking for the revenge of his blood. Go to ʿAlī رضي الله عنه and tell him to hand us the murderers of ʿUthmān.'"[1] So the people went to Sayyidunā ʿAlī رضي الله عنه and spoke to him. He said tell him to first enter into Bayʿah and then raise a case in my court. The issue could not be resolved.

Sayyidunā ʿAlī رضي الله عنه then decided to launch an attack upon Sayyidunā Muʿāwiyyah رضي الله عنه. However, the events leading to the Battle of Jamal occurred around this time and distracted him from

[1] **Ibn Ḥajr.** *Fatḥ al-Bārī.* p. 74. Vol. 13.

pursuing his plans. After Jamal, Sayyidunā ʿAlī ﷺ left Kūfah and headed towards Shām. He sent a portion of his force ahead with Ashtar al-Nakhaʿī, instructing him not to attack until the opposition attacked first. For two days the two armies stood in their ranks facing each other, and none made a move. The battle only began on the third day. Throughout this battle, Sayyidunā ʿAlī ﷺ continuously sent messages to Sayyidunā Muʿāwiyyah ﷺ inviting him to obey the Khalīfah of the Muslims, and unite them under his banner. Sayyidunā Muʿāwiyyah ﷺ kept insisting that the murder of Sayyidunā ʿUthmān ﷺ be avenged before he and his forces join Sayyidunā ʿAlī ﷺ. After days of discussions and fighting, Sayyidunā ʿAlī's ﷺ forces gained the upper hand.

The army of Muʿāwiyyah ﷺ realized they could not win. Hence, they were instructed to adopt a ploy where they lifted the copies of the Qurʾān on their spears and cried, "This book will decide between us. When so many people are dying, who will defend the borders of the Islamic state? Who will fight the non-Muslim enemies?" The ploy worked and it plucked upon the hearts of fighters in Sayyidunā ʿAlī's ﷺ army and they said, "We accept the Book of Allāh ﷻ and incline towards it." Sayyidunā ʿAlī ﷺ pressed his forces to continue fighting, warning them about the ploy, but they could not be convinced.

The battle ended with an agreement that each party would select a representative, and the two would agree on terms of a peace treaty. Sayyidunā ʿAmr bin al-ʿĀs ﷺ was chosen as the representative of Sayyidunā Muʿāwiyyah ﷺ, while Sayyidunā Abū Mūsā al-Ashʿarī ﷺ represented Sayyidunā ʿAlī ﷺ. They took an oath from both the leaders and their forces that that they would cause no further harm to any individual from the opposing armies or their families, and will follow the final agreement decided by the two representatives. However, there was no resolve after this agreement. Sayyidunā ʿAlī ﷺ stayed as Khalīfah on his side of the Muslim world and Sayyidunā Muʿāwiyyah ﷺ continued demanding the requital for Sayyidunā ʿUthmān's ﷺ murder.

Note: Ibn Ḥajr al-Haytamī ﷺ has explained that it is from the beliefs of Ahl al-Sunnah wa al-Jamāʿah that the conflict between Sayyidunā ʿAlī ﷺ and Sayyidunā Muʿāwiyyah ﷺ was not regarding the Khilāfah. It is agreed through a consensus that Sayyidunā ʿAlī ﷺ was the rightful Khalīfah of that era. Sayyidunā Muʿāwiyyah ﷺ was the cousin of Sayyidunā ʿUthmān ﷺ. He and his supporters were demanding Sayyidunā ʿAlī ﷺ to hand over the murderers of Sayyidunā ʿUthmān ﷺ. Sayyidunā ʿAlī ﷺ refrained from meeting their demands, in fear that their multitudes within Sayyidunā ʿAlī's ﷺ army will respond by causing disarray and weakening the Khilāfah, upon which the matters of the Muslims relied; especially in the delicate period of its early days. Sayyidunā ʿAlī ﷺ though it best to delay the matter until he had a firm grasp over his rule, and the Muslims were united under one flag. He would then apprehend them one by one, and hand them over to Sayyidunā Muʿāwiyyah ﷺ and his followers

Sayyidunā ʿAlī ﷺ was facing a fragile situation and the murderers of Sayyidunā ʿUthmān ﷺ had the strength to overthrow his government. They were many in number and had threatened his rule before. Many of the rebels involved in the murder of Sayyidunā ʿUthmān ﷺ had decided to rebel against him when he mandated that those who were involved in the murder of Sayyidunā ʿUthmān ﷺ must leave his army in the battle of Jamal. Additionally, we already know that a huge number had sieged Al-Madīnah al-Munawwarah before the murder of Sayyidunā ʿUthmān ﷺ. It was due to this that Sayyidunā ʿAlī ﷺ had to excuse himself from meeting the demands of Sayyidunā Muʿāwiyyah ﷺ.[1]

The Formation of Sects

Sayyidunā ʿAlī ﷺ once said, "Rasūlullah ﷺ once said to me that "Your example is like that of ʿĪsā ﷺ, son of Maryam ﷺ. The Jews despised him, which led them to accusing his mother of adultery. And the Christians loved him, which caused them to elevate him above his rank." Then Sayyidunā ʿAlī ﷺ said, "Listen!

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[1] **Al-Haytamī, Ibn Ḥajr.** *Al-Ṣawāʿiq al-Muḥriqah*. p. 622. Vol. 6.

Two groups will be destroyed due to straying away from the path of moderation regarding me. They will be those who will transgress the limits of moderation in my love and will exaggerate in praising me beyond what I am, and those whose hate for me will cause them to accuse me[1]. Listen! I am neither a messenger of Allāh and nor are verses revealed upon me. However, I practice upon the Book of Allāh ﷻ and the Sunnah of His Nabī ﷺ. Therefore, whatever command I give you in accordance to the obedience of Allāh ﷻ, it is incumbent upon you to obey it, whether it pleases you or not." [2]

Hence two sects were formed in his life. One that deemed him a disbeliever, and were known as the Khawārij. While the others considered him a God and were the followers of ʿAbdullāh bin Sabaʾ.

Khawārij

After this ordeal, more than 12,000 of Sayyidunā ʿAlī's ﷺ supporters abandoned his army and gathered in a place called Ḥarūrāʾ. They deemed him as a murtad (renegade from the Dīn) and a non-believer, for settling upon the decision of the representatives. They chanted the phrase of the Qurʾān, ﴿إِنِ الْحُكْمُ إِلَّا لِلَّهِ﴾("Decisions rest only with Allāh") as proof. They used this true phrase of the Qurʾān to justify their false agenda.

The Qurʾān also states, ﴿وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا﴾ ("If you fear that the husband and wife may separate, then appoint a mediator from his family and a mediator from her family.") The conflicts of the Muslim nation are way more deserving of reconcile than those of a couple. When the Qurʾān commands us to select mediators and representatives to resolve the problems in a marriage, should it not be even more preferable to adopt this strategy in uniting the Ummah and stopping bloodshed? In fact, our

[1] **Bin Ḥanbal, Aḥmad.** *Musnad Aḥmad bin Ḥanbal.* p. 160. Vol. 1.
[2] **Ibn Kathīr.** *Al-Bidāyah wa al-Nihāyah.* p. 356. Vol. 7.

beloved Nabī ﷺ had already foretold about this sect during his lifetime:

Once a man approached Nabī ﷺ while he was distributing the spoils of the battle of Ḥunayn and said, "Oh Muḥammad! Be just (in your distribution)." The Nabī of Allāh ﷻ remarked, "Who will be just if not me?" Nabī ﷺ later said, "From this man's (lineage) will be a group which will perform Ṣalāh in a manner that will make you think lowly of your Ṣalāh. They will recite the Qurʾān but it will not exceed their throats. They will leave the faith (of Islām) like an arrow exits an animal. The one who shot the arrow then searches the arrow, its head, and its handle. Will he find any sign of blood on it?"[1] Nabī ﷺ also said, "A sign is that (amongst them) will be a black man. One of his hands be like a woman's breast, or like waving flesh. This group will appear when the people will be disunited."

Sayyidunā ʿAlī ﷺ then sent ʿAbdullāh bin ʿAbbās ﷺ to the Khawārij to reason with them. A considerable amount repented, whilst many remained firm on their false beliefs.[2] He then advanced with an army and met them in battle in a place called Nahrwān. His forced fought fearlessly and attained victory. Sayyidunā Abū Saʿīd Khudrī ﷺ says that, "I testify that Sayyidunā ʿAlī ﷺ fought with [the group that Nabī ﷺ spoke about] and I was with him. He then instructed [the people] to search for the man described by Nabī ﷺ. The man was found and brought to him, until I saw him with my own eyes. He had the same features as described by Nabī ﷺ."[3]

The remaining Khawārij went into hiding and continued plotting against the Muslim government until they martyred Sayyidunā ʿAlī ﷺ in the end. We will discuss this topic with more details later in this biography.

The Followers of ʿAbdullāh bin Sabaʾ

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[1] **Muslim.** *Ṣaḥīḥ Muslim.* p. 112. Vol. 3.
[2] **Muslim.** *Ṣaḥīḥ Muslim.* p. 112. Vol. 3.
[3] **Muslim.** *Ṣaḥīḥ Muslim.* p. 112. Vol. 3.

There was also another group that existed in the lifetime of Sayyidunā ʿAlī ﷺ. It was led by ʿAbdullāh bin Sabaʾ, who was of Jewish origin. He was the one who enticed the people to rebel against Sayyidunā ʿUthmān ﷺ. He gained a following among some ignorant and unsuspecting Muslims. Among the many deviant beliefs spread by them was to regard Sayyidunā ʿAlī ﷺ a prophet and later a god. It was brought to Sayyidunā ʿAlī's ﷺ attention that there was a group at the door of the Masjid claiming that he was their God. When he called them and asked about their opinions, they replied, "You are our Lord, our creator, and the one who gives us provisions." Sayyidunā ʿAlī ﷺ responded, "Woe be to you! I am a person just like you! I eat just like you eat, and drink just like you drink. If I obey Allāh ﷻ, He will reward me. If I disobey him, I fear that He will punish me. Hence fear Allāh ﷻ, and return to the true faith." They rejected. The next day, he was informed that they had returned to make their claim. He called them once again and tried to convince them. However, they remained adamant upon their claim. On the third day, he warned them that if they continued with this proclamation, he would kill them in a severe way. They blatantly refused to reconsider their ways. He instructed his men to dig a trench and fill it with fire. He gave them a final warning, and requested them to understand the truth. They chose to remain obstinate. This decision costed them their lives.[1]

He also banished ʿAbdullāh bin Sabaʾ. However, Ibn Sabaʾ did return after Sayyidunā ʿAlī ﷺ was martyred. He exclaimed at the news that, "It is impossible for ʿAlī ﷺ to be killed. He has gone to the skies like ʿĪsā ﷺ did." He also said, "Even if you bring his brains in a bag and show us, we shall not believe that he has died. Until he returns from the skies, it is not possible for him to die." Some of his followers believed that Sayyidunā ʿAlī ﷺ was hidden in the clouds and thunder was his voice. Hence, when they would hear thunder they would say, "As-Salām ʿAlaykum! Oh leader of the Muslims." [2] This group later grew and formed different sects among themselves with different religious and political beliefs, and practices

[1] **Ibn Ḥajr.** *Fatḥ al-Bārī.* p. 270. Vol. 12.
[2] **Wajdī, Muḥammad Farīd.** *Daʾirah Maʿārif al-Qurʾān al-ʿIshrīn.*

alien to Islām like cursing and abusing the noble Companions of Nabī ﷺ.

The Martyrdom of Sayyidunā ʿAlī ﷺ

As mentioned earlier, the Khawārij still continued to plot in secrecy. They considered both Sayyidunā Muʿāwiyyah and ʿAlī ﷺ to be disbelievers, because they agreed upon selecting mediators to decide the affairs of the Muslims. The Khawārij claimed that this was only the right of Allāh ﷻ. They decided that the only solution for restoring stability in the Ummah would be to kill the three major leaders: Sayyidunā ʿAlī, Muʿāwiyyah and ʿAmr bin al-ʿĀs ﷺ. ʿAbd al-Raḥmān bin ʿAmr (who is famously known as Ibn Muljim al-Ḥimyarī), Bark bin ʿAbdullāh al-Tamīmī and ʿAmr bin Bakr al-Tamīmī, expressed their sorrow over the death of their brothers in Nahrwān. Each of them volunteered to kill a senior member of their enemies. Bark took upon the responsibility of assassinating Sayyidunā Muʿāwiyyah ﷺ; ʿAmr agreed to kill Sayyidunā ʿAmr bin al-ʿĀs ﷺ, and Ibn Muljim said that he would kill Sayyidunā ʿAlī ﷺ. They swore that they would kill their targets or die trying. They also decided that each of them will terminate their assigned target on the 17th of Ramaḍān. [1]

Ibn Muljim made his way to Kūfah, and kept his plan a secret. He stayed with some of his Khawārij friends and remained careful not to disclose the true intents of his stay in the city. One day, while they were discussing the deaths of their fellow Khawārij in Nahrwān, a beautiful woman entered the room. Her name was Qaṭām bint al-Shajnah. Her brother and father had died in Nahrwān at the hands of Sayyidunā ʿAlī's ﷺ army. Ibn Muljim proposed to her. She agreed to marry him if he was able to give her a dowry of three thousand Dirhams, a servant, a female slave, and the murder of Sayyidunā ʿAlī ﷺ. He exclaimed, "Consider it done! His assassination is the sole reason for my presence in this city!" The two got married. She then instructed a man named Wardān to assist him. Ibn Muljim also hired a man named Shabīb bin Najdah for this task.

The 17th of Ramaḍān was a Friday morning. ᶜAbd al-Raḥmān bin Muljim, Wardān, and Shabīb hid facing the entrance through which Sayyidunā ᶜAlī ﷺ passes at the time of Fajr. Sayyidunā ᶜAlī ﷺ soon entered and started waking the people up for the Fajr prayer. Shabīb sprung at him with his sword and struck him, causing him to fall. Ibn Muljim then hit his sword upon his head. Blood gushed down his head and covered his blessed beard.

The culprits tried to escape. Wardān was pursued and killed by a man from Ḥaḍramawt. Ibn Muljim was captured and was later assassinated. Shabīb was the only one who managed to escape.

ᶜAbd al-Raḥmān bin Muljim's other companions, who swore to kill Sayyidunā Muᶜāwiyyah and ᶜAmr bin al-ᶜĀs ﷺ, did not succeed in their missions. Bark managed to stab Sayyidunā Muᶜāwiyyah ﷺ, but the wounds were not fatal. He was captured and killed. Sayyidunā ᶜAmr bin al-ᶜĀs ﷺ had severe stomach pains and was not able to leave the house. When Khārijah bin Abī Ḥabībah left to lead the prayer on his behalf, ᶜAmr bin Bakr mistakenly killed him instead. He was also captured and killed.

When Sayyidunā ᶜAlī ﷺ approached his death he would often repeat "لا اله الا الله- There is no one worthy of worship besides Allāh ﷻ". It is said that his last words were, " فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ – وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ- Whoever does an atom's weight of good will see it (On the Day of Judgement). Whoever does an atom's weight of evil will see it (on the Day of Judgement)"

Sayyidunā ᶜAlī's ﷺ body was bathed by his sons Ḥasan and Ḥusayn ﷺ and his Janāzah Ṣalāh was led by his son Ḥasan ﷺ. He passed away in Ramaḍān, 40 Hijrī. His burial place was kept a secret because the wretched Khawārij threatened to exhume his body and inflict further humiliation upon him. It is for this reason that the real burial place remains unknown up to this day.

Note: We have tried to give an accurate historic account of the events that happened in Sayyidunā ᶜAlī's ﷺ life. It is important to remember that all the Ṣaḥābah ﷺ are our elders and we do not have

the right to blame any of them for their views. They are our seniors and formed their view according to what they saw best in the situation. May Allāh protect us all.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قافية الهمزة

(1) فَضْلُ الْعِلْمِ
1- The Superiority of Knowledge

Humans do not differ much in looks, origins, or interactions. We are all children of Ādam G, born to the same mother and father, with similar features and emotions, created from water and sand. Sayyidunā ʻAlī C tells us that the only way to attain elevation is to acquire the thing that came directly from Allāh عَزَّوَجَلَّ; His knowledge.

النَّاسُ مِنْ جِهَةِ التَّمْثِيْلِ أَكْفَاءُ (1) أَبُـــوْهُمُ آدَمُ وَالأُمُّ حَـــوَّاءُ
نَفْسٌ كَـنَفْسٍ وَأَرْوَاحٌ مُشَـاكِلَةٌ (2) وَأَعْظُمٌ خُلِقَـتْ فِيْهَـا وَأَعْضَـاءُ
وَإِنَّمَـا أُمَّهَـاتُ النَّـاسِ أَوْعِيَـةٌ (3) مُسْـتَوْدَعَاتٌ وَلِلأَحْسَـابِ آبَـاءُ
فَإِنْ يَكُنْ لَهُمْ مِنْ أَصْلِهِمْ شَرَفٌ (4) يُفَـاخِرُوْنَ بِـهِ فَـالطِّيْنُ وَالْمَـاءُ
مَاالْفَضْلُ إِلاَّ لِأَهْلِ الْعِلْمِ إِنَّهُـمُ (5) عَلَى الْهُدَى لِمَنِ اسْتَهْدَى أَدِلاَّءُ
وَقِيْمَةُ الْمَرْءِ مَا قَدْ كَانَ يُحْسِنُهُ (6) وَلِلرِّجَـالِ عَلَـى الْأَفْعَـالِ أَسْمَـاءُ
وَضِدُّ كُلِّ امْرِىءٍ مَا كَانَ يَجْهَلُهُ (7) وَالْجَـاهِلُوْنَ لِأَهْـلِ الْعِلْـمِ أَعْـدَاءُ
فَفُـزْ بِعِلْـمٍ وَلاَتَطْلُـبْ بِـهِ بَـدَلاً (8) فَالنَّاسُ مَوْتَى وَأَهْلُ الْعِلْمِ أَحْيَاءُ

1- *People are the alike in the appearance they show,*
Their father is Ādam, and their mother is Ḥawwā',

2- *Similar are people, and similar are their souls,*
And in this manner are created their limbs and their bones,

3- The mothers of the people are like vessels[1],
And the fathers are the lineage and roots of man,

4- And if in his being, there is greatness at any level,
Let him be proud of being just water and sand,

5- Honour belongs to none save the knowledgeable ones
For they are righteous, they guide the ones in search of truth
6- The value of a man is in the good he has done
Because for men, their actions are the only proof

7- Every person detests the things he does not know,
Therefore the ignorant create enmity for the scholars inside,
8- But still seek knowledge, and ask no return for it though,
For everyone is dead, while the scholars are truly alive

(2) الصَّدَاقَةُ

2- Loyalty

True friendship is hard to find. Many a times we find ourselves surrounded by those who are simply there to fake support and leach benefits. At such times we must remember to remain steadfast and not let their filthy actions splash their stains upon our much valued honour.

تَغَيَّـــرَتِ الْمَـــوَدَّةُ وَالْوَفَـــاءُ (1) وَقَلَّ الصِّدْقُ وَانْقَطَعَ الرَّجَاءُ
وَأَسْـلَمَنِيْ الزَّمَـانُ إِلَى صَـدِيْقٍ (2) كَثِـيْرِ الْغَـدْرِ لَـيْسَ لَـهُ رِعَـاءُ
وَرُبَّ أَخٍ وَفَيْـــتُ لَـــهُ وَفِيّ (3) وَلَكِـنْ لاَيَـدُوْمُ لَـهُ الْوَفَـاءُ
أَخِـلاَّءُ إِذَا اسْـتَغْنَيْتُ عَـنْهُمْ (4) وَأَعْـــدَاءٌ إِذَا نَـــزَلَ الْـــبَلاَءُ
يُـــدِيْمُوْنَ الْمَـــوَدَّةَ مَـــا رَأَوْنِيْ (5) وَيَبْقَى الْـوُدُّ مَـا بَقِـيَ اللِّقَـاءُ

1 Because they carry them during pregnancy and after birth

وَإِنْ غُيِّبْتُ عَنْ أَحَدٍ قَلاَنِيْ (6) وَعَاقَبَنِيْ بِمَافِيْهِ اكْتِفَاءُ
سَيُغْنِيْنِيْ الَّذِيْ أَغْنَاهُ عَنِّيْ (7) فَلاَ فَقْرٌ يَدُوْمُ وَلاَثَرَاءُ
وَكُلُّ مَوَدَّةٍ للهِ تَصْفُوْ (8) وَلاَيَصْفُوْ مَعَ الْفِسْقِ الإِخَاءُ
وَكُلُّ جِرَاحَةٍ فَلَهَا دَوَاءٌ (9) وَسُوْءُ الْخُلْقِ لَيْسَ لَهُ دَوَاءُ
وَلَيْسَ بِدَائِمٍ أَبَدًا نَعِيْمٌ (10) كَذَاكَ الْبُؤْسُ لَيْسَ لَهُ بَقَاءُ
إِذَا أَنْكَرْتُ عَهْدًا مِنْ حَمِيْمٍ (11) فَفِيْ نَفْسِيْ التَّكَرُّمُ وَالْحَيَاءُ
إِذَا مَا رَأْسُ أَهْلِ الْبَيْتِ وَلَّى (12) بَدَاهُمُ مِنَ النَّاسِ الْجَفَاءُ

1- *Friendship and loyalty has changed*
Honesty has decreased, and hope is lost, Alas!
2- *The times have handed me over to such a 'friend'*
Who is extremely deceitful, inconsiderate and crass
3- *To a loyal friend, my loyalty forever remains*
But Alas! His loyalty never seems to last
4- *Such friends, from whom I seek no gain*
Become enemies, when calamities attack

5- *As long as we meet, our friendship continues in vain*
This friendship remains alive, as we maintain crossing paths
6- *But if I was absent from any one, he detested me, enraged*
And thusly upon me he released his wrath
7- *The same being that made you independent from me,*
Will also give me wealth abundantly
But neither does poverty nor wealth ever last

8- *Every friendship based on Allāh is true to its name*
Whilst a friendship based on sin is impure at last
9- *For every wound a cure has been made*
But bad character is incurable, alas!
10- *And good times are not forever to remain*
And neither are the hardships meant to last

11- In times when a 'loyal friend' betrays
Honour and modesty still remains within my grasp
12- Sadly, when the head of the house goes away
The cruelty of the people is finally unmasked

(3) النِّسَاءُ
3-The Unfaithful Women

Devotion and loyalty in a woman are much valued by men. Yet we find men gaping at and discussing such unfaithful women, who will leave these men with shattered hearts. The truth of the matter is, the pursuit of such women just leads to agony and despair.

دَعْ ذِكْـرَهُنَّ فَمَـا لَهُـنَّ وَفَـاءُ (1) رِيْـحُ الصَّـبَا وَعُهُـوْدُهُنَّ سَـوَاءُ
يَكْسِـرْنَ قَلْبَـكَ ثُمَّ لاَيَجْبُرْنَـهُ (2) وَقُلُـوْبُهُنَّ مِـنَ الْوَفَـاءِ خَـلاَءُ

1- Stop discussing them, for they have no devotion
For their promises are the same as the quick morning breeze
2- They will shatter your hearts, leaving them broken
Because from loyalty their hearts are completely free

(4) الدُّنْيَا
4-The World

The world and everything it contains has been beautified for man. It takes real wisdom to look past its deception and see its beauty for what it really is. The world cannot offer us real happiness or joy, as everything it has to offer is also joined with hardships, and will inevitably come to an end.

تَحَـرَّزْ مِـنَ الـدُّنْيَا فَـإِنَّ فِنَاءَهَـا (1) مَحَـلُّ فَنَـاءٍ لاَمَحَـلُّ بَقَـاءِ
فَصَـفْوَتُهَا مَمْزُوْجَـةٌ بِكُـدُوْرَةٍ (2) وَرَاحَتُهَـا مَقْرُوْنَـةٌ بِعَنَـاءِ

1- Beware the world! For its course indeed-
(is rough and coarse)[1], temporary and of course will cease
2- The best it has to offer is contaminated and stained
And its comforts are linked with hardships in chains

(٥) أَحْوَالُ الدَّهْرِ
5- State of Affairs

Sometimes it is easy to drown ourselves in the ocean of hardships. In such times we forget that our life has more than just hardships, and ease is on its way.

هِـيَ حَـالاَنِ شِـدَّةٌ وَرَخَـاءُ (1) وَسِـجَالاَنِ: نِعْمَـةٌ وَبَـلاَءُ
وَالْفَتَى الْحَاذِقُ الأَرِيْبُ إِذَا مَا (2) خَانَـهُ الـدَّهْرُ لَمْ يَخُنْـهُ عَـزَاءُ
إِنْ أَلَمَّـتْ مُلِمَّـةٌ بِيْ فَـإِنِّيْ (3) فِيْ الْمُلِمَّـاتِ صَـخْرَةٌ صَـمَّاءُ
عَـالِمٌ بِـالْبَلاَءِ بِـأَنْ لَـيْسَ (4) يَـدُوْمُ النَّعِـيْمُ وَالْبَلْـوَاءُ

1- The States of affairs are two: hardships and ease
Two shares: Blessings and calamities
2- When a young man who drips of skill and competency
is betrayed by times, console gives him company
3- So I stand firm when struck with adversity
Like a strong mountain I oppose it persistently
4- I know much about trials and difficulty;
That neither do blessings last, nor do catastrophes

1 This bracket is not inside the original Arabic. But the Arabic plays with the word "قضاء" and hence the English is trying to play with the word "course/coarse" and has added this to match the style used in the Arabic.

(6) الْقَضَاءُ
6- Destiny

Belief in destiny is a great asset for a Muslim. It is what allows us to persevere through hard times, and gives us hope for the future. Content in fate is what allows a poor person to sleep the night away on the hard ground, while discontent can keep a rich man awake on his soft mattress.

إِذَا عَقَدَ الْقَضَاءُ عَلَيْكَ أَمْرًا (1) فَلَيْسَ يَحُلُّهُ إِلاَّ الْقَضَاءُ
فَمَا لَكَ قَدْ أَقَمْتَ بِدَارِ ذُلٍّ (2) وَأَرْضُ اللهِ وَاسِعَةٌ فَضَاءُ
تَبَلَّغْ بِالْيَسِيْرِ فَكُلُّ شَيْءٍ (3) مِنَ الدُّنْيَا يَكُوْنُ لَهُ انْتِهَاءُ

1- *When against you a knot is tied by fate*
It is not but fate that can cause this knot to break
2- *So why remain in this place of disgrace?*
When the land of Allāh is vast and great
3- *So be content with a lesser material state*
For all in this world will end and meet its fate

(7) الْحَيَاةُ
7- Life

Every breath that we take is like the tick-tocking of a time bomb, counting down to its final explosion. Sayyidunā ʻAlī C reminds us of the seriousness of this life, and to be ever prepared to die. For there is none amongst us who possesses the knowledge to apprehend death before it comes.

حَيَاتُكَ أَنْفَاسٌ تُعَدُّ فَكُلَّمَا (1) مَضَى نَفَسٌ أَنْقَصْتَ مِنْ عُمْرِهَا جُزْءَا
وَيُحْيِيْكَ مَايُفْنِيْكَ فِيْ كُلِّ حَالَةٍ (2) وَيَحْدُوْكَ حَادٍ مَا يُرِيْدُ بِكَ الْهُزْءَا
فَتُصْبِحُ فِيْ نَفْسٍ وَتُمْسِيْ بِغَيْرِهَا (3) وَمَالَكَ مِنْ عَقْلٍ تُحِسُّ بِهِ رُزْءَا

1- *The years of your life, are but a number of counted breaths*
With every escaped breath, a part of your life has left

2- *The same thing which keeps you alive, counts down to your timely death*
And you are being urged by one, with complete seriousness in his intent

3- *One morning you'll be alive, by the evening you'll be laid to rest*
And such intellect you do not possess-
To apprehend, and to be pre-warned of death

(8) الْعَمَلُ
8-Hard Work

Sayyidunā 'Alī C opens the window to some prophetic wisdom in the following poem. If a person has a choice in the matter, he should choose one of the following days to pursue the following actions, and will Inshā'allāh find himself successful and guided throughout these acts.

وَمَاطَلَبُ الْمَعِيْشَةِ بِالتَّمَنِّيْ (1) وَلَكِنْ أَلْقِ دَلْوَكَ فِي الدِّلاَءِ
تَجِئْكَ بِمِلْئِهَا يَوْمًا وَيَوْمًا (2) تَجِئْكَ بِحَمْأَةٍ وَقَلِيْلِ مَاءِ
وَلاَتَقْعُدْ عَلَى كُلِّ التَّمَنِّيْ (3) تُخِيْلُ عَلَى الْمُقَدَّرِ وَالْقَضَاءِ
فَإِنَّ مَقَادِرَ الرَّحْمَنِ تَجْرِيْ (4) بِأَرْزَاقِ الرِّجَالِ مِنَ السَّمَاءِ
مُقَدَّرَةً بِقَبْضٍ أَوْ بِبَسْطٍ (5) وَعَجْزُ الْمَرْءِ أَسْبَابُ الْبَلاَءِ
لَنِعْمَ الْيَوْمُ يَوْمُ السَّبْتِ حَقًّا (6) لِصَيْدٍ إِنْ أَرَدْتَ بِلاَ امْتِرَاءِ
وَفِيْ الأَحَدِ الْبِنَاءُ لِأَنَّ فِيْهِ (7) تَبَدَّى اللَّهُ فِيْ خَلْقِ السَّمَاءِ
وَفِيْ الإِثْنَيْنِ إِنْ سَافَرْتَ فِيْهِ (8) سَتَظْفَرُ بِالنَّجَاحِ وَبِالثَّرَاءِ
وَمَنْ يُرِدِ الْحِجَامَةَ فَالثُّلاَثَا (9) فَفِيْ سَاعَاتِهِ سَفْكُ الدِّمَاءِ

وَإِنْ شَـرِبَ امْـرُؤٌ يَوْمًـا دَوَاءً (10) فَـنِعْمَ الْيَـوْمُ يَـوْمُ الأَرْبِعَـاءِ
وَفِيْ يَـوْمِ الْخَمِيْسِ قَضَاءُ حَاجٍ (11) فَفِيْـهِ اللهُ يَـأْذَنُ بِالـدُّعَاءِ
وَفِيْ الْجُمُعَـاتِ تَـزْوِيْجٌ وَعُـرْسٌ (12) وَلَـذَّاتُ الرِّجَـالِ مَـعَ النِّسَـاءِ
وَهَـذَا الْعِلْـمُ لاَيَعْلَمُـهُ إِلاَّ (13) نَـبِيٌّ أَوْ وَصِـيُّ الأَنْبِيَـاءِ

1- *You cannot earn a living through desires and wishes*
So place your bucket, competing with others in the well of life,
2- *Some days it will return filled with water delicious*
While others, it will return back with mud and a few drops in sight ,
3- *Hence don't just sit around waiting for your desires and wishes,*
Relying upon destiny and fate to make things right,

4- *Though the commands of al-Raḥmān descend*
From the sky regarding the provisions of men
5- *Ordaining poverty or prosperity upon them*
And the helplessness of man becomes his trial in the end

6- *So prefer Saturday as your day of hunting,*
And hopefully, it will start to bear fruit
7- *Prefer Sunday as your day to start building,*
Because Allāh began building the skies on that day too
8- *Prefer Monday as your day to start travelling,*
You will taste success and wealth real soon
9- *Prefer Tuesday to practice cupping,*
For its hours are good for extracting blood through
10- *Prefer Wednesday for medicine drinking,*
For it is the better day for cures to be attained true
11- *Prefer Thursday to fulfill your needs,*

For on that day Allāh especially accepts Du'ās from you

12- Prefer Friday for marriages
And the day for marital pleasures to pursue

13- And this is such knowledge which none had a clue
Except a prophet or his successor ever knew

قَافِيَةُ الأَلِفِ

(9) يَوْمُ بَدْرٍ
9- The Day of the Battle of Badr

The Battle of Badr was a trying time for the Prophet ﷺ and his Companions. Many of the Meccan leaders had decided to finally arrive and end the 'threat' of Islām. If the believers had not stood strong on their faith, the name of Islām would have probably been extinguished from the face of the Earth. It was their steadfastness, conviction in Islām, and the divine help from Allāh ﷻ that an army of 313 Muslims was able to defeat 1000 men. The following is a note on the brave and loyal companions who stood firm on that day.

نَصَـرْنَا رَسُـوْلَ اللهِ لَمَّـا تَـدَابَرُوْا (1) وَثَـابَ إِلَيْـهِ الْمُسْـلِمُوْنَ ذَوُوْ الْحِجَى

ضَـرَبْنَا غُـوَاةَ النَّـاسِ عَنْـهُ تَكَرُّمًـا (2) وَلَمَّا يَـرَوْا قَصْدَ السَّبِيْلِ وَلاَ الْهُدَى

وَلَمَّـا أَتَانَـا بِالْهُـدَى كَـانَ كُلُّنَـا (3) عَلَى طَاعَةِ الـرَّحْمَنِ وَالْحَـقِّ وَالتُّقَـى

1- *We rose to aid, when the disbelievers plotted,*
While men of good counsel leapt to surround the prophet
2- *For his sake, the ones straying the people from him, we fought them*
And their intentions to find the right path, and guidance were not then,[1]
3- *And when the Nabī came with the guidance we all caught it*
Became obedient to al- Raḥmān, the truth and became God-fearing; (We blossomed)

1 They had no intent on finding guidance or walking the straight path

(10) رِثَاءُ النَّبِيِّ (S)

10- In Memory of The Prophet S

The Prophet S was the most beloved being to the companions. They loved him more than they even loved themselves and their families. It is no wonder, that the passing away of The Prophet S, was such a great shock and a cause of grievance for his companions. Here is what Sayyidunā ʻAlīC had to say:

أَمِنْ بَعْدِ تَكْفِيْنِ النَّبِيِّ وَدَفْنِهِ (1) نَعِيْشُ بِآلاَءٍ وَنَجْنَحُ لِلسَّلْوَى

رُزِئْنَا رَسُوْلَ اللهِ حَقًّا فَلَنْ نَرَى (2) بِذَاكَ عَدِيْلاً مَا حَيِيْنَا مِنَ الرَّدَى

وَكُنْتَ لَنَا كَالْحِصْنِ مِنْ دُوْنِ أَهْلِهِ (3) لَهُ مَعْقِلٌ حِرْزٌ حَرِيْزٌ مِنَ الْعِدَى

وَكُنَّا بِهِ شُمَّ الأُنُوْفِ بِنَحْوِهِ (4) عَلَى مَوْضِعٍ لاَيُسْتَطَاعُ وَلاَيُرَى

وَكُنَّا بِمَرْآكُمْ نَرَى النُّوْرَ وَالْهُدَى (5) صَبَاحًا مَسَاءً رَاحَ فِيْنَا أَوِ اغْتَدَى

لَقَدْ غَشِيَتْنَا ظُلْمَةٌ بَعْدَ فَقْدِكُمْ (6) نَهَارًا وَقَدْ زَادَتْ عَلَى ظُلْمَةِ الدُّجَى

فَيَا خَيْرَ مَنْ ضَمَّ الْجَوَانِحُ وَالْحَشَا (7) وَيَا خَيْرَ مَيْتٍ ضَمَّهُ التُّرْبُ وَالثَّرَى

كَأَنَّ أُمُوْرَ النَّاسِ بَعْدَكَ ضُمِّنَتْ (8) سَفِيْنَةَ مَوْجِ الْبَحْرِ وَالْبَحْرُ قَدْ طَمَى

وَضَاقَ فَضَاءُ الأَرْضِ عَنَّا بِرَحْبِهِ (9) لِفَقْدِ رَسُوْلِ اللهِ إِذْ قِيْلَ قَدْ مَضَى

فَقَدْ نَزَلَتْ بِالْمُسْلِمِيْنَ مُصِيْبَةٌ (10) كَصَدْعِ الصَّفَا لاَشِعْبَ لِلصَّدْعِ فِي الصَّفَا

فَلَنْ يَّسْتَقِلَّ النَّاسُ مَا حَلَّ فِيْهِمُ ( ) وَلَنْ يُجْبَرَ الْعَظْمُ الَّذِيْ مِنْهُمُ وَهَى

وَفِيْ كُلِّ وَقْتٍ لِلصَّلاَةِ يَهِيْجُهَا (11) بِلاَلٌ وَيَدْعُوْ بِاسْمِهِ كُلَّمَا دَعَا

وَيَطْلُبُ أَقْوَامٌ مَوَارِيْثَ هَالِكٍ ( ) وَفِيْنَا مَوَارِيْثُ النُّبُوَّةِ وَالْهُدَى

(12)

(13)

(

1- How can we live a life of benefits, and lean towards luxury
After the enshrouding and then the burial of the beloved Prophet has passed
2- For we were forced to face his departure's sorrow and agony,
And we will never see his equal till we live our lives, alas!

3- For us, You were like a strengthened fortress and stronghold
A protected sanctuary in the face of our enemies and foes
4- And with this fortress we had reached such heights in our souls
That can neither be reached nor seen nor shown
5- And while we were in your majestic presence, all day in our sights-
Would be marvels of guidance and Nur shining bright
6- After your departure, now darkness swallowed us whole in broad daylight
Such darkness, which is darker than the blackest of nights

7- The best of beings for the hearts to preserve
The best of people, in the chest of the Earth !
8- After you the affairs of the people are hanging emptily
Like a booat rocking in the tides of the violent sea

9- When the news arrived that the Prophet of Allāh has passed
The horizons of the earth shrunk, though in reality they were vast
10- Upon the Muslims has fallen a great calamity
As if Mount Ṣafā had gained an unfillable cavity
11- The Muslims are incapable of bearing such pain
The emptiness in their backbones will never be filled again
12- At the time of every Ṣalāh, Bilāl will rejuvenate our pain
When in the Adhān, He will cry out his name

13- People seek for inheritance from the deceased who died
His was guidance and the knowledge of prophethood left behind

قافية الباء

(11) نَصَائِحُهُ لِابْنِهِ الْحُسَيْنِ (C)

11 -Advices for his Beloved Son Ḥusayn

Every father wants what is best for his children. Some exhort themselves at work in order to provide their progeny with the best of material objects. Others provide their children with the funding and contacts in order to prosper in their future. However, many lack in providing their children with the correct upbringing and love necessary to create ethical and successful individuals.

أَحُسَيْنُ إِنِّيْ وَاعِظٌ وَمُؤَدِّبٌ (1) فَافْهَمْ فَأَنْتَ الْعَاقِلُ الْمُتَأَدِّبُ

وَاحْفَظْ وَصِيَّةَ وَالِدٍ مُتَحَنِّنٍ (2) يَغْذُوْكَ بِالآدَابِ كَيْلاَ تُعْطَبُ

أَبُنَيَّ إِنَّ الرِّزْقَ مَكْفُوْلٌ بِهِ (3) فَعَلَيْكَ بِالإِجْمَالِ فِيْ مَا تَطْلُبُ

لاَتَجْعَلَنَّ الْمَالَ كَسْبَكَ مُفْرَدًا (4) وَتُقَى إِلَهِكَ فَاجْعَلَنْ مَا تَكْسِبُ

كَفَلَ الإِلَهُ بِرِزْقِ كُلِّ بَرِيَّةٍ (5) وَالْمَالُ عَارِيَةٌ تَجِيْءُ وَتَذْهَبُ

وَالرِّزْقُ أَسْرَعُ مِنْ تَلَفُّتِ نَاظِرٍ (6) سَبَبًا إِلَى الإِنْسَانِ حِيْنَ يُسَبَّبُ

وَمِنَ السُّيُوْلِ إِلَى مَقَرِّ قَرَارِهَا (7) وَالطَّيْرِ لِلأَوْكَارِ حِيْنَ تَصَوَّبُ

أَبُنَيَّ إِنَّ الذِّكْرَ فِيْهِ مَوَاعِظٌ (8) فَمَنِ الَّذِيْ بِعِظَاتِهِ يَتَأَدَّبُ

اِقْرَأْ كِتَابَ اللهِ جُهْدَكَ وَاتْلُهُ (9) فِيْمَنْ يَقُوْمُ بِهِ هُنَاكَ وَيَنْصِبُ

بِتَفَكُّرٍ وَتَخَشُّعٍ وَتَقَرُّبٍ (10) إِنَّ الْمُقَرَّبَ عِنْدَهُ الْمُتَقَرِّبُ

وَاعْبُدْ إِلَهَكَ ذَا الْمَعَارِجِ مُخْلِصًا (11) وَأَنْصِتْ إِلَى الأَمْثَالِ فِيْمَا تُضْرَبُ

وَإِذَا مَرَرْتَ بِآيَةٍ وَعْظِيَّةٍ (12) تَصِفُ الْعَذَابَ فَقِفْ وَدَمْعُكَ يُسْكَبُ

يَامَنْ يُعَذِّبُ مَنْ يَشَاءُ بِعَدْلِهِ (13) لاَتَرْمِنِيْ بَيْنَ الَّذِيْنَ تُعَذِّبُ

إِنِّيْ أَبُـــوْءُ بِعَثْـــرَتِيْ وَخَطِيْئَـــتِيْ (14) هَرَبًـا إِلَيْـكَ وَلَـيْسَ دُوْنَـكَ مَهْـرَبُ
وَإِذَا مَـــرَرْتَ بِآيَـــةٍ فِيْ ذِكْرِهَـــا (15) وَصْـفُ الْوَسِـيْلَةِ وَالنَّعِـيْمُ الْمُعْجِـبُ
فَاسْـــأَلْ إِلٰهَـــكَ بِالإِنَابَـــةِ مُخْلِصًـــا (16) دَارَ الْخُلُـــوْدِ سُـــؤَالَ مَـــنْ يَتَقَـــرَّبُ
وَاجْهَـــدْ لَعَلَّـــكَ أَنْ تَحِـــلَّ بِأَرْضِـــهَا (17) وَتَنَـــالَ رَوْحَ مَسَـــاكِنٍ لاَتَخْـــرَبُ
وَتَنَـــالَ عَيْشًـــا لاَ انْقِطَـــاعَ لِوَقْتِـــهِ (18) وَتَنَـــالَ مُلْـــكَ كَرَامَـــةٍ لاَتُسْـــلَبُ
بَـــادِرْ هَـــوَاكَ إِذَا هَمَمْـــتَ بِصَـــالِحٍ (19) خَـوْفَ الْغَوَالِـبِ أَنْ تَجِـيْءَ وَتُغْلَـبُ
وَإِذَا هَمَمْـتَ بِسَـيِّءٍ فَـاغْمُضْ لَـهُ (20) وَتَجَنَّـبِ الأَمْـرَ الَّـذِيْ يُتَجَنَّـبُ
وَاخْفِضْ جَنَاحَكَ لِلصَّدِيْقِ وَكُنْ لَهُ (21) كَـــأَبٍ عَلَـــى أَوْلاَدِهِ يَتَحَـــدَّبُ
وَالضَّيْفَ أَكْرِمْ مَا اسْتَطَعْتَ جِوَارَهُ (22) حَـــتَّى يَعُـــدَّكَ وَارِثًـــا يَتَنَسَّـــبُ
وَاجْعَـلْ صَـدِيْقَكَ مَـنْ إِذَا آخَيْتَـهُ (23) حَفِـظَ الإِخَاءَ وَكَانَ دُوْنَكَ يَضْـرِبُ
وَاطْلُـبْهُمُ طَلَـبَ الْمَـرِيْضِ شِـفَاءَهُ (24) وَدَعِ الْكَـذُوْبَ فَلَـيْسَ مِمَّـنْ يُصْـحَبُ
وَاحْفَـظْ صَـدِيْقَكَ فِي الْمَوَاطِنِ كُلِّهَا (25) وَعَلَيْـكَ بِـالْمَرْءِ الَّـذِيْ لاَيَكْـذِبُ
وَاقْـلِ الْكَـذُوْبَ وَقُرْبَـهُ وَجِـوَارَهُ (26) إِنَّ الْكَـذُوْبَ مُلَطِّـخٌ مَـنْ يَصْـحَبُ
يُعْطِيْـكَ مَـا فَـوْقَ الْمُـنَى بِلِسَـانِهِ (27) وَيَـرُوْغُ مِنْـكَ كَمَـا يَـرُوْغُ الثَّعْلَـبُ
وَاحْـذَرْ ذَوِيْ الْمَلَـقِ اللِّئَـامَ فَـإِنَّهُمْ (28) فِيْ النَّائِبَـاتِ عَلَيْـكَ مِمَّـنْ يَخْطُـبُ
يَسْـعَوْنَ حَـوْلَ الْمَـرْءِ مَـا طَمِعُـوْا بِـهِ (29) وَإِذَا نَبَـا دَهْـرٌ جَفَـوْا وَتَغَيَّبُـوْا
وَلَقَـدْ نَصَـحْتُكَ إِنْ قَبِلْـتَ نَصِـيْحَتِيْ (30) وَالنُّصْـحُ أَرْخَـصُ مَـا يُبَـاعُ وَيُوْهَـبُ

1. *I advise you and teach you manners, dearest Ḥusayn*
   So take note, for you are smart, well mannered, and urbane
2. *Hold firmly to your affectionate father's advice*
   Who teaches you respect, so you don't ruin your life

3. *Dear son, to give provisions Allāh has guaranteed*
   Thus, in a graceful way, your provisions you should seek
4. *Don't let your sole earnings be wealth and prosperity*
   Make your main earning Allāh's fear and piety

5. *To feed his creation Allāh took authority*
   Wealth comes and goes, it's given temporarily
6. *By a man, when the appropriate means are applied*
   Then sustenance comes faster than the blink of an eye
7. *Faster than the flowing of a flood towards the place of its rest*[1]
   Than birds when they intend returning to their nests

8. *Dear son, in the Qur'ān many advices exist*
   But will someone actually take heed and benefit?
9. *In reciting Allāh's book, push to the final extent*
   In those that establish Ṣalāh with it, and exert their strength
10. *Ponder, desiring to draw close, and with humbleness*
    Only the ones who seek it, are awarded nearness
11. *Worship your great Lord, with purity of intention*
    Take heed and listen close to the advices which are mentioned

12. *When you read an Ayat of warning and punishment*
    Then shed some tears of fear and stop for a moment
13. *Oh the Being who punishes, due to his justice*
    Do not throw me amongst the ones to be punished
14. *I admit to all of my slips, my every mistake*
    I run to you, besides you there's no refuge to take

15. *When you come across an Āyah, and it comprises*
    Of the means of attaining overwhelming prizes
16. *Request your Lord for such repentance which is sincere*
    and for eternal heaven, while asking to be near

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1 The purpose is to mention that his provisions will come to him faster than the moving of a flood. "The place of its rest" refers to the place where the flood flows towards and finally stops.

17. *In order to reach its grounds, persist and persevere*
    Attain the peace of such homes that will not disappear
18. *Attain such life, that its duration will never cease*
    Attain such a noble kingdom, which can never be seized

19. *Be swift in carrying out your desires, when some good you intend*
    In case something prevails you, and puts it to an end
20. *When you intend some evil, then from it get away*
    And stay away from such things, from which you should abstain

21. *With your friends be just as affectionate and kind*
    Just as a father is loving, towards his child
22. *Honor the guest, dedicate time for his company*
    Until he starts considering you as family
23. *And befriend such a person that when he enters your friendship*
    He takes actions for you, and honours this relationship
24. *Seek out such friends, like the diseased seek the remedy*
    ditch the liars, they don't deserve to be treated friendly
25. *Always protect your friend in every aspect and time*
    Value and hold firm to a man who does not lie

26. *The liar, his nearness and company you should hate*
    A liar always causes his companions disgrace
27. *Through his words, many promises and oaths he will make*
    Then just like a fox, he will trick you and turn away
28. *Avoid men of fruitful speech and men of flattery*
    They show their true colours in times of adversity

29. They chase after people, to just use them for the perks
And in rough times, they abandon them and just desert

30. I have advised you my son, please regard my advice
However, advice are attainable, cheaper than objects in price[1]

(12) في الخِلاَفَةِ
12- Regarding the Khilāfah

During the Khilāfah and rule of Sayyidunā ʻAlī C, the Muslims were faced with indifference and revolutions. Sayyidunā ʻAlī C says to his adversary that his claim to overthrow Sayyidunā ʻAlī C is baseless. Because if his adversary has taken a stance through the advice and council of Ṣaḥābah F, then most of the elderly Ṣaḥābah F were either in support of Sayyidunā ʻAlī C or were quiet on the matter. Secondly, if his opponent's stance to power is due to having family ties with the Holy Prophet S, then Sayyidunā ʻAlī C is a closer relative to the beloved Prophet S than his adversary.

فَإِنْ كُنْتَ بِالشُّوْرَى مَلَكْتَ أُمُوْرَهُمْ (1) فَكَيْفَ بِهَذَا وَالْمُشِيْرُوْنَ غُيَّبُ
وَإِنْ كُنْتَ بِالْقُرْبَى حَجَجْتَ خَصِيْمَهُمْ (2) فَغَيْرُكَ أَوْلَى بِالنَّبِيِّ وَأَقْرَبُ

1- If you took over the affairs of the Muslims, through council and consultation
How is that possible? When men of counsel are absent from your stations
2- If you silenced opposition, due to having with the prophet closeness, and association

1 Because they are free

Well then there is one, who is more closer to him than you, from amongst the creation[1]

(13) الدِّيْنُ وَالنَّسَبُ
13- Piety and Lineage

Muslim personalities have risen from different countries throughout our history. Bilāl C, one of the most revered personalities in Islām, was an Abyssinian slave. Many of our 'Ulamā' and Muḥaddithīn were born in non-Arab countries. Islām has never revered anyone merely for their lineage. It is the actions that make a person, while a noble lineage is simply the cherry on top.

لَعَمْـرُكَ مَـا الإِنْسَـانُ إِلاَّ بِدِيْنِـهِ (1) فَـلاَ تَتْـرُكِ التَّقْـوَى اتِّكَـالاً عَلَـى وَقَـدْ
فَقَـدْ رَفَـعَ الإِسْـلاَمُ سَـلْمَانَ فَـارِسٍ (2) وَضَعَ الشِّرْكُ الشَّرِيْفَ أَبَالَهَبِ النَّسَبِ

1- *By Allāh! A man is absolutely nothing without his faith*
Hence don't leave faith, counting upon your lineage and family name
2- *For Islām elevated Salmān Fārsī, though he was from a foreign race*
While Shirk lead the noble-blooded Abū Lahab to shame

(14) الْفَرَجُ بَعْدَ الضِّيْقِ
14- After Hardships comes Ease

People often begin to lose hope when times are tough. They start feeling that the calamities they face will always remain as they

1 He is referring to himself

do not see an exit. This thought alone takes many to the door of depression, and some even to suicide. However, Muslims remind themselves in such times of the promise of ease given by Allāh ﷻ *in the Qur'ān.*

إِذَا اشْتَمَلَتْ عَلَى الْيَأْسِ الْقُلُوْبُ (1) وَضَاقَ بِمَا بِهِ الصَّدْرُ الرَّحِيْبُ

وَأَوْطَنَتِ الْمَكَارِهُ وَاطْمَأَنَّتْ (2) وَأَرْسَتْ فِيْ أَمَاكِنِهَا الْخُطُوْبُ

وَلَمْ تَرَ لِانْكِشَافِ الضُّرِّ وَجْهًا (3) وَلاَ أَغْنَى بِحِيْلَتِهِ الْأَرِيْبُ

أَتَاكَ عَلَى قُنُوْطٍ مِنْكَ غَوْثٌ (4) يَمُنُّ بِهِ اللَّطِيْفُ الْمُسْتَجِيْبُ

وَكُلُّ الْحَادِثَاتِ إِذَا تَنَاهَتْ (5) فَمَوْصُوْلٌ بِهَا فَرَجٌ قَرِيْبُ

1- *When hearts are walled and surrounded by sorrow and dependency*
When wide and broad chests become narrow by anguish and depression

2- *When calamities settle in and remain perpetually*
When grief just anchors inside, even after continuous suppression

3- *When hopelessly, you see no way out of these calamities*
When no solutions can be devised by any wise one you question

4- *At such times, comes the help of the unseen invisibly*
And The Sublime, The All-Answering sends grace, from his discretion

5- *For when the climax has been reached by any adversity*
Is exactly when we start approaching the end of its session

(15) الرَّاحَةُ بَعْدَ التَّعَبِ
15- Relief after Adversity

Sometimes in life we are surrounded by such problems, which cause our hearts to shatter and our hopes to collapse. We need to take these times as opportunities to return to our Creator, and await the inevitable arrival of ease. For everything in this world is temporary. Its good and even its bad, will not last.

إِنِّيْ أَقُــوْلُ لِنَفْسِــيْ وَهْــيَ ضَــيِّقَةٌ (1) وَقَـدْ أَنَـاخَ عَلَيْهَـا الـدَّهْرُ بِالْعَجَـبِ
صَـبْرًا عَلَـى شِـدَّةِ الأَيَّـامِ إِنَّ لَهَـا (2) عُقْبَى وَمَا الصَّبْرُ إِلاَّ عِنْدَ ذِيْ الْحَسَبِ
سَـيَفْتَحُ اللَّهُ عَـنْ قُـرْبٍ بِنَافِعَـةٍ (3) فِيْهَـا لِمِثْلِـكَ رَاحَـاتٌ مِـنَ التَّعَـبِ

1- *I say to my aching soul and my bruised heart, when-*
They have been narrowed by the heavy burden of time
2- *'Persevere through rough times, surely they will end*
None can truly be patient, except the noblest of mankind
3- *Allāh will soon open a door for blessings to descend*
Which will be the means of your relief and peace of mind

(16) مَقْتَلُ عَمْرِو بنِ عَبْدٍ وُدٍّ
16- The Killing of 'Amr bin 'Abd Wudd

During the battle of Khandaq, 'Amr bin 'Abd Wudd and a few other warriors trailed over a narrow part of the trench, and openly challenged the Muslims to hand-to-hand combat. 'Amr was covered in armour from head toe. Sayyidunā 'Alī C was the one to answer his call. He first invited him towards Islām. 'Amr refused the offer and exclaimed that Sayyidunā 'Alī C was far too young to be facing him. When the two warriors engaged in combat, Sayyidunā 'Alī C was victorious with a mere wound to his forehead. He then yelled out, "Allāhu Akbar", as a sign to the

Muslims that he had been granted victory.

آلَى ابْـنُ عَبْـدٍ حِـيْنَ جَـاءَ مُحَارِبًـا (1) وَحَلَفْـتُ فَاسْـتَمِعُوْا مِـنَ الْكَـذَّابِ
أَنْ لاَيَفِـــرَّ وَلاَ يُهَلِّـــلَ فَـــالْتَقَى (2) أَسَـــدَانِ يَضْـــطَرِبَانِ كُـــلَّ ضِـــرَابِ
عَرَفَ ابنُ عَبْدٍ حِيْنَ أَبْصَرَ صَارِمًا (3) يَهْتَـــزُّ أَنَّ الأَمْـــرَ غَيْـــرُ لِعَـــابِ
أَرْدَيْـــتُ عَمْـــرًا إِذْ طَغَـــى بِمُهَنَّـــدٍ (4) صَـــافِيْ الْحَدِيْـــدِ مُجَـــرَّبٍ قَصَّـــابِ
فَصَـــدَدْتُ حِـــيْنَ تَرَكْتُـــهُ مُتَجَـــدِّلاً (5) كَالْجِـــذْعِ بَـــيْنَ دَكَـــادِكٍ وَرَوَابِ
عَبَـدَ الْحِجَـارَةَ مِـنْ سَـفَاهَةِ رَأْيِـهِ (6) وَعَبَـــدْتُ رَبَّ مُحَمَّـــدٍ بِصَـــوَابِ
لاَتَحْسَـــبَنَّ اللَّهَ خَـــاذِلَ دِيْنِـــهِ (7) وَنَبِيِّـــهِ يَـــا مَعْشَـــرَ الأَحْـــزَابِ

1. *When ʻAmr advanced for war, we both took a pledge*
   Listen up close, to the words that this liar said
2. *That he will not retreat, nor run away in regret*
   The exchange of blows started, as soon as the lions met

3. *When he saw my sword swinging, he had to comprehend*
   That the time for fun and games had come to an end
4. *When he transgressed I lead him to his death*
   With my shiny, sharp and experienced Indian[1] blade's edge
5. *I turned around, left him covered in blood and walked away*
   like a fallen tree between soft sand and high plains

6. *He worshipped stones due to his stupidity*
   While I worshipped Muḥammad's Lord correctly
7. *Oh the Muslim forces! Don't ever have this perception*
   That Allāh will ever abandon His prophet, or His religion

1 At that time a sword made from Indian steel was considered to be quite strong.

(17) الْوَاجِبُ وَالأَوْجَبُ

17- Priorities

Once a man came to Sayyidunā 'Alī C and asked a strange series of questions. He asked that what is mandatory, and then what is more mandatory than that? What is strange and what is stranger than that? What is tough, and what is tougher than that? What is close and what is closer than that? Sayyidunā 'Alī C recited the following poem as a response to that man.

فَـرْضٌ عَلَى النَّاسِ أَنْ يَتُوْبُـوْا (1) لَكِـنَّ تَـرْكَ الـذُّنُوْبِ أَوْجَـبُ

وَالــدَّهْرُ فِيْ صَــرْفِهِ عَجِيْــبُ (2) وَغَفْلَـةُ النَّـاسِ فِيْـهِ أَعْجَـبُ

وَالصَّـبْرُ فِيْ النَّائِبَـاتِ صَـعْبُ (3) لَكِـنَّ فَـوْتَ الثَّـوَابِ أَصْـعَبُ

وَكُــلُّ مَــا يُرْتَجَــى قَرِيْــبُ (4) وَالْمَـوْتُ مِـنْ كُـلِّ ذَاكَ أَقْـرَبُ

1- *Repenting from sins is mandatory*
   But it is more mandatory to abstain from wrong
2- *The way that time passes is strange*
   But it is stranger, how people are unmindful of it passing on
3- *Patience in hard times is tough*
   But what's tougher is losing the rewards of holding strong
4- *Every expected thing is close*
   But from all of them, death is closer in its charm

(18) أَبُوْلَهَبٍ

18- Abū Lahab

Although Abū Lahab was the uncle of the Holy Prophet S*, he was also one of the biggest enemies of Islām. When the Prophet* S *gathered the Quraysh to give them the message of Allāh* ﷻ*, Abū Lahab was the first to reject by saying, "*تَبًّا لَكَ سَائِرَ الْيَوْمِ اَلِهَذَا جَمَعْتَنَا-

May you be destroyed, is this why you have gathered us." To this Allāh ﷻ *replied by announcing his own destruction in Sūrah Lahab.*

أَبَالَهَـــبٍ تَبًّـــتْ يَـــدَاكَ أَبَالَهَـــبِ (1) وَتَبَّـتْ يَـدَاهَا تِلْـكَ حَمَّالَـةُ الْحَطَـبْ

خَـذَلْتَ نَبِيًّا خَيْـرَ مَنْ وَطِيءَ الْحَصَى (2) فَكُنْـتَ كَمَـنْ بَـاعَ السَّـلاَمَةَ بِالْعَطَـبْ

وَخِفْـتَ أَبَاجَهْـلٍ فَأَصْـبَحْتَ تَابِعًـا (3) لَـهُ وَكَـذَاكَ الـرَّأْسُ يَتْبَعُـهُ الـذَّنَبْ

فَأَصْـبَحَ ذَاكَ الأَمْـرُ عَـارًا يُهِيْلُـهُ (4) عَلَيْكَ حَجِيْجُ الْبَيْتِ فِيْ مَوْسِمِ الْعَرَبْ

وَلَـوْ كَـانَ مِـنْ بَعْـضِ الأَعَـادِيْ مُحَمَّـدٌ (5) لَحَامَيْـتَ عَنْـهُ بِالرِّمَـاحِ وَبِالْقُضُـبْ

1. *Abū Lahab! May your hands and body be eradicated*
   May your wood carrying wife be ruined and annihilated
2. *You rebuked the Prophet, the greatest of all creation*
   Like the one who trades in his safety for ruination
3. *And you, fearing Abū Jahal, followed his footsteps*
   Like the tail has no choice, but to follow the head
4. *Hence you considered the invitation of Islām as a means of shame*
   Which the pilgrims made more severe, whenever Ḥajj season came[1]

5. *if Muḥammad was an enemy of the faith of my Lord*
   Then I would fight even him, with spears and my swords

1 Even though you knew Islām was the truth, you did not accept it, thinking it was a means of disgrace for you. You fear what the people would say, especially when the entire Arabia comes to Mecca for the Ḥajj you will be disgraced in front of them. This is obviously before Islām spread.

(19) فِيْ الدَّهْرِ
19- Regarding Time

The waves of time take us through many extremes. It is generous with its blessings and merciless with its clutches. In such moments, a person needs to control his emotions, and calmly plan his exit from his problems. For problems and calamities are like quicksand, the more a person panics, the faster he will be sucked in.

الـدَّهْرُ يَخْنُـقُ أَحْيَانًـا قِلاَدَتَـهُ (1) عَلَيْـكَ لاَتَضْـطَرِبْ فِيْـهِ وَلاَتَثِـبِ
حَـتَّى يُفَرِّجَهَـا فِيْ حَـالِ مُـدَّتِهَا (2) فَقَدْ يَزِيْدُ اخْتِنَاقًا كُلُّ مُضْطَرِبِ

1- *Sometimes time chokes you with its leash, placed around your neck*
Remain calm, do not panic or worry in useless dread
2- *For when its spell is done, it will release you from its test*
For the one who panics, just causes this leash to tighten instead

(20) الْوَفَاءُ
20- Loyalty

As our societies continuously advance and we adopt sophistication in our lives, our personalities are becoming more and more fake. Friendships are for personal gain, the divorce rate is high, and families are disunited. Especially in such times, loyalty is one of the most beautiful qualities that a Muslim needs to adopt.

ذَهَبَ الْوَفَاءُ ذَهَابَ أَمْسِ الذَاهِبِ (1) فَالنَّـاسُ بَـيْنَ مُخَاتِـلٍ وَمُـوَارِبِ
يُفْشُـوْنَ بَيْـنَهُمُ الْمَـوَدَّةَ وَالصَّـفَا (2) وَقُلُـوْبُهُمْ مَحْشُـوَّةٌ بِعَقَـارِبِ

1- *Loyalty is a thing of yesterday, buried in the past*
Now people breathe the pollution of lies and deceit in gasps

2- *While they preach love and devotion openly, with such class*
Their hearts are completely filled with scorpions, alas!

(21) نَصَائِحُهُ لابْنِهِ الْحَسَنِ (C)

21- Advices for his Son, Hasan (C)

A loving father is forever keen in ensuring the best upbringing for his children. He wishes to instil morality, patience, loyalty and other such traits in them and seizes every opportunity to advise them. How wonderful was it of Sayyidunā ʻAlī C to advise his son beautifully through words of poetry?

تَــرَدَّ رِدَاءَ الصَّــبْرِ عِنْــدَ النَّوَائِــبِ (1) تَنَلْ مِنْ جَمِيْلِ الصَّبْرِ حُسْنَ الْعَوَاقِبِ
وَكُـنْ صَـاحِبًا لِلْحِلْـمِ فِيْ كُـلِّ مَشْـهَدٍ (2) فَمَـا الْحِلْـمُ إِلاَّ خَيْـرُ خِـدْنٍ وَصَـاحِبِ
وَكُـنْ حَافِظًـا عَهْـدَ الصَّـدِيْقِ وَرَاعِيًـا (3) تَذُقْ مِنْ كَمَالِ الْحِفْظِ صَفْوَ الْمَشَارِبِ
وَكُــنْ شَــاكِرًا لِلَّهِ فِيْ كُــلِّ نِعْمَــةٍ (4) يُثِبْكَ عَلَى الْنُعْمَى جَزِيْلَ الْمَوَاهِبِ
وَمَـا الْمَـرْءُ إِلاَّ حَيْـثُ يَجْعَـلُ نَفْسَـهُ (5) فَكُنْ طَالِبًا فِي النَّاسِ أَعْلَى الْمَرَاتِبِ
وَكُـنْ طَالِبًـا لِلـرِّزْقِ مِـنْ بِـابِ حِلَّـةٍ (6) يُضَاعَفْ عَلَيْكَ الرِّزْقُ مِنْ كُلِّ جَانِبِ
وَصُـنْ مِنْـكَ مَـاءَ الْوَجْـهِ لاَتَبْذُلَنَّـهُ (7) وَلاَتَسْـأَلِ الأَرْذَالَ فَضْـلَ الرَّغَائِـبِ
وَكُـنْ مُوْجِبًـا حَـقَّ الصَّـدِيْقِ إِذَا أَتَـى (8) إِلَيْـكَ بِـبِرٍّ صَـادِقٍ مِنْـكَ وَاجِـبِ
وَكُــنْ حَافِظًــا لِلْوَالِــدَيْنِ وَنَاصِــرًا (9) لِجَارِكَ ذِيْ التَّقْـوَى وَأَهْـلِ التَّقَـارُبِ

1- *Enshroud yourself with patience in times of calamity*
By practicing patience beautifully, you shall reach happy ends
2- *Endure each situation with forbearance patiently*
For patience is a great companion and worthy friend

3- *The trust of your friends you must value and maintain*
Thus from the fruits of loyalty, the best rewards you'll gain

4- Be grateful to Allāh for each blessing you attain
He will bless you abundantly again and again
5- What is man but what he makes of himself
Hence seek a lofty rank, amongst everybody else
6- Only seek your provisions from Halal means
Then from all sides your provisions will increase

7- Your self-respect, you should always guard and protect
Don't jeopardize and waste away your dignity and respect
And do not implore the wretched, with hopes of charity
8- When a friend comes to you with some request
Then you should respond with aid sincerely
9- Serve your parents till your very last breath
And help your righteous neighbours and family

(22) الإِبَاءُ
22- Self Sufficiency

As Muslims we only spread our hands and beg before Our Lord, Allāh ﷻ. His door is the only one that we knock in times of need, and His help is the only help that we seek. For asking people leads to disgrace, while asking the Creator leads to elevation and piety. How great is that Giver that loves to be asked, and is actually displeased with those who do not ask favours from Him.

لاَتَطْلُبَنَّ مَعِيْشَةً بِمَذَلَّةٍ (1) وَارْبَأْ بِنَفْسِكَ عَنْ دَنِيِّ الْمَطْلَبِ
وَإِذَا افْتَقَرْتَ فَدَاوِ فَقْرَكَ بِالْغِنَى (2) عَنْ كُلِّ ذِيْ دَنَسٍ كَجِلْدِ الأَجْرَبِ
فَلَيَرْجِعَنَّ إِلَيْكَ رِزْقُكَ كُلُّهُ (3) لَوْ كَانَ أَبْعَدَ مِنْ مَقَامِ الْكَوْكَبِ

1- Don't ever chase behind a livelihood of disgrace
Elevate yourself from such lowly pursuits of waste

2- By abstaining from asking the wretched, treat your poverty
Like one keeps away from the skin infected with scabies
3- Then destined provisions will come in full, from near and far
Even if they are located farther than the stars

(23) الْمَالُ
23- Wealth

The following poem paints us the reality of our world. A wealthy person is considered noble and intelligent, while a poor person is stamped as wretched and dim-witted. The irony of the matter is that this rule of thumb is blindly accepted, though many a times it is not actually the case.

يُغَطِّيْ عُيُـوْبَ الْمَـرْءِ كَثْـرَةُ مَالِـهِ (1) يُصَـدَّقُ فِيْ مَا قَـالَ وَهُـوَ كَـذُوْبُ
وَيُـزْرِيْ بِعَقْـلِ الْمَـرْءِ قِلَّـةُ مَالِـهِ (2) يُحَمِّقُـهُ الأَقْـوَامُ وَهُـوَ لَبِيْـبُ

1- Wealth hides the flaws of a man
His word is accepted, even if he is a speaker of lies
2- Poverty detracts the intellect of a man
He is deemed a fool, even if he is a genius in disguise

(24) الْفَقْرُ
24- Poverty

Poverty can take down even the mightiest from amongst us. It is strange that when people openly display their poverty, then they are pardoned by society as long as they remain subservient to the rich. But when the poor hide their condition and demand the same status as the rich, then they are the first to be scolded by their fellow man. How unfortunate are the norms of our societies!

غَالَبْتُ كُلَّ شَدِيْدَةٍ فَغَلَبْتُهَا (1) وَالْفَقْرُ غَالَبَنِيْ فَأَصْبَحَ غَالِبِيْ
إِنْ أُبْدِهِ يَصْفَحْ وَإِنْ لَمْ أُبْدِهِ (2) يَقْتُلْ فَقُبِّحَ وَجْهُهُ مِنْ صَاحِبِ

1- *I combated every adversity, and overcame*
But poverty pinned me, my victor it became
2- *It will spare me, if poverty I display*
- or else I'll be slain
As a partner, it surely has an ugly face

(25) الرِّزْقُ بِالْحَظِّ

25- You Will Only Get Your Allotted Portion

We deceive ourselves by thinking that we provide for ourselves through the means of our skills, intellect and education. We even boldly ignore and disobey the commandments of Allāh ﷻ in the seeking of such traits and skills. However, the truth is that although these qualities are recommended for one to achieve, the actual matter of our provisions lies upon the decision of our Nourisher and Creator. For many a time we see uneducated, unskilled and obtuse people living in luxurious mansions and the intelligent and educated search for jobs, while living a life of poverty.

فَلَوْ كَانَتِ الدُّنْيَا تُنَالُ بِفِطْنَةٍ (1) وَفَضْلٍ وَعَقْلٍ نِلْتُ أَعْلَى الْمَرَاتِبِ
وَلَكِنَّمَا الأَرْزَاقُ حَظٌّ وَقِسْمَةٌ (2) بِفَضْلِ مَلِيْكٍ لاَبِحِيْلَةِ طَالِبِ

1- *If wealth could be gained by wits, intellect, and grace*
I would have reached great heights and a lofty state
2- *However one only gets his share of fate*
It's all based upon The Supreme Owner's grace
And not upon the plans that the seeker makes

(26) الْعَقْلُ

26- Intellect

The human mind is a miraculous creation of Allāh ﷻ, through which we have reshaped the world around us. Sayyidunā ʻAlī C talks about the intelligent and praises their honour. But in the end the wealthy will always surpass them in livelihood.

وَأَفْضَـلُ قِسْـمِ اللهِ لِلْمَـرْءِ عَقْلُـهُ (1) فَلَيْسَ مِنَ الْخَيْـرَاتِ شَـيْءٌ يُقَارِبُـهْ

إِذَا أَكْمَـلَ الـرَّحْمَنُ لِلْمَـرْءِ عَقْلَـهُ (2) فَقَـدْ كَمُلَـتْ أَخْلاَقُـهُ وَمَآرِبُـهْ

يَعِيْشُ الْفَتَى فِيْ النَّاسِ بِالْعَقْلِ إِنَّهُ (3) عَلَى الْعَقْلِ يَجْرِيْ عِلْمُهُ وَتَجَارِبُهْ

يَزِيْنُ الْفَتَى فِيْ النَّاسِ صِحَّةُ عَقْلِهِ (4) وَإِنْ كَانَ مَحْظُوْرًا عَلَيْهِ مَكَاسِبُهْ

يَشِيْنُ الْفَتَى فِيْ النَّاسِ قِلَّةُ عَقْلِهِ (5) وَإِنْ كَرُمَتْ أَعْرَاقُهُ وَمَنَاصِبُهْ

وَمَنْ كَانَ غَلاَّبًا بِعَقْلٍ وَنَجْدَةٍ (6) فَذُوْ الْجَدِّ فِيْ أَمْرِ الْمَعِيْشَةِ غَالِبُهْ

1- *The greatest thing ordained by Allāh to a man is his intellect*
No other blessing can come close to its awe and respect

2- *For when al-Raḥmān refines the intellect in a person's head*
Then he completes the heights of his character and desired intents

3- *A young man can live amongst the people with his intellect*
And with it, he can increase the knowledge and the experience he gets

4- *The soundness of his intellect decorates him amongst the people*
It no longer matters if his income is limited and insufficient

5- *While a man's lack of intellect, disgraces him amongst the people*
Though his family may even be nobler than all the rest

6- *But alas! The person who surpasses others in bravery and intelligence*
Is surpassed by the one with good fortune, in matters of sustenance

(27) حَالِيْ
27- My Condition

Sayyidunā 'Alī's brother, 'Aqīl, sent a letter to Sayyidunā 'Alī C asking about his condition. Sayyidunā 'Alī concluded his reply with the following verses

فَـإِنْ تَسْـأَلَنِّيْ كَيْـفَ أَنْـتَ فَـإِنَّنِيْ (1) صَـبُوْرٌ عَلَى رَيْـبِ الزَّمَـانِ صَـعِيْبُ
حَـرِيْصٌ عَلَـى أَنْ لاَيُـرَى بِيْ كَآبَـةٌ (2) فَيَشْـمَتَ عَـادٍ أَوْ يُسَـاءَ حَبِيْـبُ

1- *If you choose to ask me how I am, well then*
I am persevering and enduring upon the hardships of time
2- *I do not want to display my sorrow in front of the likes of men*
For it will sadden my friends, and please the enemies of mine

(28) مَنِ الْيَتِيْمُ
28- Who is the True Orphan?

The world is strange. Problems and hardships are a part of our daily lives. We admire people for their outer beauty, and completely ignore those who are beautiful within. And we do not pity those that are deprived of important traits such as knowledge and manners. We really need to get our mind-sets in order.

لَـيْسَ الْبَلِيَّـةُ فِيْ أَيَّامِنَـا عَجَبًـا (1) بَلِ السَّلاَمَةُ فِيْهَا أَعْجَبُ الْعَجَبِ
لَـيْسَ الْجَمَـالُ بِـأَثْوَابٍ تُزَيِّنُنَـا (2) إِنَّ الْجَمَـالَ جَمَـالُ الْعَقْـلِ وَالأَدَبِ
لَيْسَ الْيَتِيْمُ الَّذِيْ قَدْ مَاتَ وَالِدُهُ (3) إِنَّ الْيَتِـيْمَ يَتِـيْمُ الْعِلْـمِ وَالأَدَبِ

1- *It is no longer strange to be enshrouded in hardships*
While being free from them has become strange and farfetched
2- *Beauty is not created through beautiful clothes*
True beauty is the beauty of intellect and manners both
3- *An orphan is not one whose father has passed away and died*
A true orphan is the one who from knowledge and grace is deprived

(29) النَّسَبُ لَيْسَ لِلْفَخْرِ
29- Lineage is Not for Arrogance

Great people are not born, they are made. One cannot simply be born in a noble family and hope to attain exceptional qualities and skills. For it takes hard work, passion, potential and perseverance for a person to knock upon the door of greatness.

أَيُّهَـا الْفَـاخِرُ جَهْـلاً بِالنَّسَـبْ (1) إِنَّمَـــا النَّـــاسُ لِأُمٍّ وَلِأَبْ

هَلْ تَرَاهُمْ خُلِقُوْا مِنْ فِضَّةٍ (2) أَمْ حَدِيْدٍ أَمْ نُحَاسٍ أَمْ ذَهَبْ
بَلْ تَرَاهُمْ خُلِقُوْا مِنْ طِيْنَةٍ (3) هَلْ سِوَى لَحْمٍ وَعَظْمٍ وَعَصَبْ؟
إِنَّمَا الْفَخْرُ لِعَقْلٍ ثَابِتٍ (4) وَحَيَاءٍ وَعَفَافٍ وَأَدَبْ

1- *Oh you fool! Over your lineage you are arrogant and bold*
From one mother and one father are our roots and our mould
2- *Or are you foolish enough to think and implore*
That we are created from silver, iron, brass, or gold?
3- *No! From the same sand we have been created whole*
Nothing but sinew, nerves, flesh and bones
4- *Indeed superiority is only through intellect to behold*
And through modesty, chastity and manners in our souls

(30) مَنِ الْفَتَى؟
30- Who is the Man?

Many people attain great respectable positions because they belong to a specific family. But in actuality, such people are undeserving of such positions, merely living in the shadow of their predecessors without any qualities of their own.

كُنِ ابْنَ مَنْ شِئْتَ وَاكْتَسِبْ أَدَبًا (1) يُغْنِيْكَ مَحْمُوْدُهُ عَنِ النَّسَبِ
فَلَيْسَ يُغْنِيْ الْحَسِيْبَ نِسْبَتُهُ (2) بِلاَ لِسَانٍ لَهُ وَلاَ أَدَبِ
إِنَّ الْفَتَى مَنْ يَقُوْلُ هَا أَنَذَا (3) لَيْسَ الْفَتَى مَنْ يَقُوْلُ كَانَ أَبِيْ

1. *You can be anyone's son, if you learn manners and elegance*
These qualities will free you from requiring a noble descent
2. *A noble heritage makes absolutely no difference*
In a person who has no manners and eloquence
3. *Indeed a man is the one who can say "I am so and so"*
not the one who says "my father's so and so"- {he's living in his father's shadow}

(31) حُسْنُ التَّصَرُّفِ
31- Good Conduct

The rules of the world are simple; Respect others and you will also be respected. Disgrace others and you will also be disgraced. Yet, many fail to understand and follow this simple rule of life.

سَلِيْمُ الْعِرْضِ مَنْ حَذِرَ الْجَوَابَا (1) وَمَنْ دَارَى الرِّجَالَ فَقَدْ أَصَابَا

وَمَنْ هَابَ الرِّجَالَ تَهَيَّبُوْهُ (2) وَمَنْ يُهِنِ الرِّجَالَ فَلَنْ يُهَابَا

1) *The one who does not answer back, his honour is protected,*
   The one who is kind to others, has reached his target
2) *The one who respects others, will also be respected,*
   While the one who disgraces others, from respect is rejected

(32) السُّكُوْتُ خَيْرُ جَوَابٍ لِلسَّفِيْهِ
32-Silence is the Best Response to the Foolish

Debates and arguments are a great means of discovering the truth and coming to reasonable conclusions. Unfortunately, many people argue in our world solely for the sake of argument. They often do not have much to support their claims, and lack the humility and understanding to accept the truth. Time should not be wasted in arguing with such people. Rather, these people should be treated with the medicine of silence.

وَذِيْ سَفَهٍ يُخَاطِبُنِيْ بِجَهْلٍ (1) فَأَكْرَهُ أَنْ أَكُوْنَ لَهُ مُجِيْبَا

يَزِيْدُ سَفَاهَةً وَأَزِيْدُ حِلْمًا (2) كَعُوْدٍ زَادَ بِالإِحْرَاقِ طِيْبَا

1) *A fool comes to me and begins a conversation of ignorance*
   And answering back to a fool is something I resent

2) *As he increases in stupidity, I increase in tolerance*
Like when the wood of 'Ūd is burned, it increases its scent

(33) التَّعَقُّلُ
33- Words of Wisdom

Our beloved Prophet S did not just limit his teachings to matters pertaining to prayer. Rather, such golden teachings came out of his blessed mouth, which taught us matter concerning our religion, our society, and our personal lives. His words should be branded within the hearts, and written with golden ink.

اِلْبَسْ أَخَاكَ عَلَى عُيُوْبِهِ (1) وَاسْتُرْ وَغَطِّ عَلَى ذُنُوْبِهِ
وَاصْبِرْ عَلَى ظُلْمِ السَّفِيْهِ (2) وَلِلزَّمَانِ عَلَى خُطُوْبِهِ
وَدَعِ الْجَوَابَ تَفَضُّلاً (3) وَكِلِ الظَّلُوْمَ إِلَى حَسِيْبِهِ
وَاعْلَمْ بِأَنَّ الْحِلْمَ عِنْدَ (4) الْغَيْظِ أَحْسَنُ مِنْ رُكُوْبِهِ

1) *Conceal your fellow brother's flaws and defects*
Mask and hide his sins and wickedness
2) *Be patient, when by a fool you are oppressed*
Face the affairs of time with patience and persistence
3) *Do not answer the ignorant, due to your respect*
And let Allāh handle the ones that oppress
4) *And know! That anger, when it's suppressed*
Is better than unleashing it, unchecked

(34) فَقْدُ الصَّدَاقَةِ
34 – Scarcity of True Friendship

Cultured people are those who know and respect their teachers, and do not boast their own greatness. Every word of wisdom that

escapes their lips, they associate it to the teachers who taught them. This is a reflection of their humility and respect.

Sayyidunā ʻAlī C also discusses friendship in the following poem. He grieves over the sad reality that a thousand enemies hide under every rock, while the populace starves for to gain a true friend.

عِلْمِـيْ غَزِيْـرٌ وَأَخْلاَقِـيْ مُهَذَّبَـةٌ (1) وَمَـنْ تَهَـذَّبَ يَـرْوِيْ عَـنْ مُهَذِّبِـهِ

لَوْ رُمْتُ أَلْفَ عَدُوٍّ كُنْتُ وَاجِدَهُمْ (2) وَلَوْ طَلَبْتُ صَدِيْقًا مَا ظَفِرْتُ بِهِ

1- *My knowledge is ample, and my character is cultured and refined*
A cultured man always associates his speech towards his teachers

2- *If I seek a thousand enemies, them I can find*
But if I seek just one friend, he shall be away from my reaches.

(35) اِسْتِمْرَارُ الْمَوَدَّةِ

35- Making Love Last

Although we always want to meet the ones we love, the truth of the matter is, the heart loses value of the ones we see every day. Sayyidunā ʻAlī C explains to us that distance makes the hearts grow fonder, and love grows through regular intervals.

إِذَا رُمْـتَ أَنْ تَعْلُـوَ فَـزُرْ مُتَـوَاتِرًا (1) وَإِنْ شِئْتَ أَنْ تَزْدَادَ حُبًّا فَزُرْ غِبًّا

مُنَادَمَـةُ الإِنْسَـانِ تُحْسِـنُ مَـرَّةً (2) وَإِنْ أَكْثَرُوْا إِدْمَانَهَا أَفْسَدُوْا الْحُبَّا

1- *If you wish elevation in the eyes of others, then meet people regularly*
If you wish to increase your love with others, then start meeting them far less

2- *For companionship is nice, but only occasionally*
But love and relations are ruined, through its excess

(36) الشَّبَابُ وَالأَحْبَابُ
36- Youth and the Beloved

Most of us only value our blessings when they are not there. However, a smart person continuously counts the blessings of Allāh ﷻ, and thanks the Creator for the numerous bounties that have been showered in that person's life. The Arabs have a saying "النِّعْمَةُ إِذَا فُقِدَتْ عُرِفَتْ - Blessings are only truly recognized after they are gone."

شَيْئَانِ لَوْ بَكَتِ الدِّمَاءَ عَلَيْهِمَا (1) عَيْنَايَ حَتَّى تَأْذَنَا بِذَهَابِ
لَمْ تَبْلُغِ الْمِعْشَارَ مِنْ حَقَّيْهِمَا (2) فَقْدُ الشَّبَابِ وَفُرْقَةُ الأَحْبَابِ

1- *Even if my eyes cry over two things, they are such*
Until my eyes are blind and destroyed, by the tears of blood
2- *It would not do justice to even the tenth of their status:*
Loss of Youth, and when the departure of a beloved happens

(37) عَلَى قَبْرِ فَاطِمَةَ الزَّهْرَاءِ (D)
37- At the Grave of Fāṭimah al-Zahrā'

Fāṭimah al-Zahrah D was the daughter of the Holy Prophet S, and the beloved wife of Sayyidunā 'Alī C. In this poem, Sayyidunā 'Alī C talks about the reality of death, which even causes the closest of lovers to separate.

مَالِيَ وَقَفْتُ عَلَى الْقُبُوْرِ مُسَلِّمًا (1) قَبْرَ الْحَبِيْبِ فَلَمْ يَرُدَّ جَوَابِيْ
أَحَبِيْبُ! مَالَكَ لاَتَرُدُّ جَوَابَنَا (2) أَنَسِيْتَ بَعْدِيْ خُلَّةَ الأَحْبَابِ

قَالَ الْحَبِيْبُ: وَكَيْفَ لِيْ بِجَوَابِكُمْ (3) وَأَنَا رَهِيْنُ جَنَادِلٍ وَتُرَابِ
أَكَلَ التُّرَابُ مَحَاسِنِيْ فَنَسِيْتُكُمْ (4) وَحُجِبْتُ عَنْ أَهْلِيْ وَعَنْ أَتْرَابِيْ
فَعَلَيْكُمْ مِّنِّيْ السَّلاَمُ تَقَطَّعَتْ (5) مِنِّيْ وَمِنْكُمْ خُلَّةُ الأَحْبَابِ

1- *How strange! I say Salām to the beloved's grave*
But the beloved does not answer the Salām I gave

2- *Oh my beloved! Why is it that you fail to respond?*
After our separation, have you forgotten our bond?

3- *How can I answer you? The beloved replies*
For wedged between stones and sand am I

4- *The sand swallowed my merits, so you I forgot*
From my family and friends I was hidden and blocked

5- *Upon you be my Salām, my peace*
Our friendship is now finished and ceased

(38) ذَهَابُ الْخُلاَّنِ
38- Separation of Friends

We can hope to cure every single disease except for one. We can protect our beloved ones from every single enemy except for one. We can avert every calamity from our friends except for one. That one inevitable factor is death. It cannot be blamed, it cannot be avoided, and will one day separate every friend from the other.

إِلَى اللهِ أَشْكُوْ لاَ إِلَى النَّاسِ أَشْتَكِيْ (1) أَرَى الأَرْضَ تَبْقَى وَالأَخِلاَّءُ تَذْهَبُ
أَخِلاَّيَ لَوْ غَيْرُ الْحِمَامِ أَصَابَكُمْ (2) عَتَبْتُ وَلَكِنْ مَا عَلَى الْمَوْتِ مَعْتَبُ

1- *Not to people, but only to Allāh do I complain*
That friends keep leaving, while this Earth remains the same

2- *Oh friends! If anyone but death would have chosen you as their target*
-I'd rebuke them, but to rebuke death is impossible and farfetched

(39) مَنَافِعُ السَّفَرِ
39- Benefits of Travelling

In life, results are often given according to the amount of effort invested into attaining them. Travelling allows a person to escape the local economy, and reap the various fruits of the world, exposing the person to a worldwide economy, different pleasures and unlimited experiences.

فَـارِقْ تَجِـدْ عِوَضًـا عَمَّـنْ تُفَارِقُـهُ (1) وَانْصَبْ، فَإِنَّ لَذِيْذَ الْعَيْشِ فِي النَّصَبِ
فَالأُسْدُ لَوْلاَ فِرَاقُ الْغَابِ مَاقْتَنَصَتْ (2) وَالسَّهْمُ لَوْلاَ فِرَاقُ الْقَوْسِ لَمْ تُصِبِ

1- *Depart! For everything you leave behind,*
- Its compensation you'll gain
Exert yourself! For the pleasures of life and craves,
- Only through hard work are attained
2- *A Lion cannot hunt his game,*
-If he does not leave his forest, his hollow plain
If an arrow does not leave the bow,
-It will never reach its aim

(40) الصَّبْرُ
40 – Patience

Allāh ﷻ *often puts us through tough situations in order to elevate our status and protect us from wrong. There are many hardships that a person faces, not knowing that he is being turned away from tremendous calamities. A believer perseveres through the nights of his life, and emerges in the day with unprecedented benefits.*

إِذَا ضَاقَ الزَّمَانُ عَلَيْكَ فَاصْبِرْ (1) وَلاَ تَيْأَسْ مِنَ الْفَرَجِ الْقَرِيْبِ
وَطِبْ نَفْسًا بِمَا تَلِدُ اللَّيَالِيْ (2) عَسَى تَأْتِيْكَ بِالْوَلَدِ النَّجِيْبِ

1- *Be patient, when times become agonizing and tight*
Do not despair for relief will soon be in sight
2- *Be pleased with the product of the night,*
For it may bring a noble child to your life

(41) قَتْلُ الْوَلِيْدِ بنِ عُتْبَةَ
41- The Demise of Walīd Bin ʻUtbah

The battle of Badr began with a three on three duel. Sayyidunā Ḥamzah C faced Shaybah, Sayyidunā ʻUbaydah C went up against ʻUtbah,and Sayyidunā ʻAlī confronted Walīd bin ʻUtbah. Sayyidunā ʻAlī and Ḥamzah defeated their adversaries and helped ʻUbaidah C with his combatant. This was the beginning of the first major battle in Islām.

تَبًّا وَتَعْسًا لَكَ يَا ابْنَ عُتْبَهْ (1) أَسْقِيْكَ مِنْ كَأْسِ الْمَنَايَا شَرْبَهْ
وَلاَ أُبَالِيْ بَعْدَ ذَاكَ غِبَّهْ

1- *Oh ʻUtbah! May you be destroyed and wrecked*
For I give you a sip from the bowl of death

2- I don't care what happens next, after I put you to rest

(42) الْجُوْدُ وَالْكَرَمُ
42- Generosity

As Muslims we enjoy the beautiful belief in destiny. Every penny of our money, every morsel of our food, and every single thing that we will ever attain in our lives has been pre-destined by Allāh ﷻ. So spend open-heartedly without any fear. For spending cannot decrease even a penny from our allotted portion by Allāh ﷻ.

إِذَا جَادَتِ الدُّنْيَا عَلَيْكَ فَجُدْ بِهَا (1) عَلَـى النَّـاسِ طُـرًّا إِنَّهَـا تَتَقَلَّـبُ
فَلاَ الْجُوْدُ يُفْنِيْهَا إِذَا هِيَ أَقْبَلَتْ (2) وَلاَ الْبُخْلُ يُبْقِيْهَا إِذَا هِيَ تَذْهَبُ

1- Be generous with people, when on you the world showers its generosity
For it is quite possible for the situation to change indeed
2- When the world is destined to come, generosity can't cause it to deplete
And stinginess can't retain it, if it's destined to leave

(43) لِدُوْا لِلْمَوْتِ...
43-Give Birth, for Death

The use of the word "death" has turned into a taboo in our society. People avoid using this word, and feel offended if this word is directed towards them. While the reality is that death is the ultimate truth in our lives. It is the religion that even an atheist cannot deny. So remember death in all aspects of your lives. Build, knowing that it will one day be destroyed. And give birth to your child, with a firm intention to prepare it for its death.

عَجِبْتُ لِجَازِعٍ بَاكٍ مُصَابٍ (1) بِأَهْلٍ أَوْ حَمِيْمٍ ذِيْ اكْتِئَابِ
يَشُقُّ الْجَيْبَ يَدْعُوْ الْوَيْلَ جَهْلاً (2) كَأَنَّ الْمَوْتَ بِالشَّيْءِ الْعُجَابِ
وَسَوَّى اللهُ فِيْهِ الْخَلْقَ حَتَّى (3) نَبِيَّ اللهِ مِنْهُ لَمْ يُحَابِ
لَكُمْ مَلَكٌ يُنَادِيْ كُلَّ يَوْمٍ (4) لِدُوْا لِلْمَوْتِ وَابْنُوْا لِلْخَرَابِ

1- *I wonder at the person who cries, stricken and depressed*
grieving over a family member or friend, laid to rest
2- *He rips his collar, and unknowingly curses himself*
As if death is something strange, that he did not expect
3- *Everyone is the same in the matter of death*
That even the Prophet of Allāh was not made exempt

4- *You have an angel, every day he cries out and requests*
Give birth, to die- and build, only to be ruined and wrecked

(44) الْإِسْتِغَاثَةُ بِاللهِ
44- A Plea to Allāh

A thing is useless if it does not serve its purpose. A car can be equipped with the best audio system, a sunroof, the flashiest rims, but is useless if it is unable to drive. A computer can be equipped with the best of speakers, an advanced graphic card, a touch-screen, but is useless if it is not even able to turn on. Then what worth is a person who is equipped with the things of this world, but is not fulfilling the fundamental purpose of life, the worship of his creator? We have everything if we have the pleasure of Allāh ﷻ*, and we have nothing if our Creator is not pleased with us.*

قَرِيْحُ الْقَلْبِ مِنْ وَجَعِ الذُّنُوْبِ (1) نَحِيْلُ الْجِسْمِ يَشْهَقُ بِالنَّحِيْبِ
أَضَرَّ بِجِسْمِهِ سَهَرُ اللَّيَالِيْ (2) فَصَارَ الْجِسْمُ مِنْهُ كَالْقَضِيْبِ

وَغَيَّـرَ لَوْنَـهُ خَـوْفٌ شَـدِيْدٌ (3) لِمَـا يَلْقَـاهُ مِـنْ طُـوْلِ الْكُـرُوْبِ
يُنَـادِيْ بِالتَّضَـرُّعِ يَـا إِلَهِـيْ (4) أَقِلْـنِيْ عَثْـرَتِيْ وَاسْـتُرْ عُيُـوْبِيْ
فَزِعْـتُ إِلَى الْخَـلاَءِقِ مُسْـتَغِيْثًا (5) فَلَـمْ أَرَ فِيْ الْخَلاَئِـقِ مِـنْ مُجِيْـبِ
وَأَنْـتَ تُجِيْـبُ مَـنْ يَـدْعُوْكَ رَبِّيْ (6) وَتَكْشِـفُ ضُـرَّ عَبْـدِكَ يَـا حَبِيْبِيْ
وَدَائِـيْ بَـاطِنٌ وَلَـدَيْكَ طِـبٌّ (7) وَهَـلْ لِيْ مِثْـلُ طِبِّـكَ يَـا طَبِيْـبِيْ

1- *A wounded heart*
struck by the pains of sins
Weeps and cries
A feeble body, grim
2- *By waking up at night,*
harm to his body infringed
Till his body has become
like a broken twig

3- *Sheer fear, caused his colour to change*
Which struck him due to the extended worry he faced
4- *Calls out begging, "Oh my Lord, Allāh!"*
Forgive me when I slipped, and hide my flaws
5- *I went seeking help from the people, frightened and terrified*
But I did not find any one of them, as one to reply
6- *My Lord! You answer the one who cries and prays*
My beloved, You remove the difficulties of your slaves

7- *My disease is hidden, while You have the cure*
My doctor! I cannot find another medicine like Yours

(45) الْحَبِيْبُ الْغَائِبُ عَنِ الْعَيْنِ
45- The Beloved who is Veiled from the Eyes

Sayyidunā ʻAlī C was married to the daughter of the prophet, Sayyidah Fāṭimah D. He loved her dearly and said the following verses upon her grave.

حَبِيْبٌ بَاتَ يَأْسِرُنِيْ الْحَبِيْبُ (1) وَمَا لِسِوَاهُ فِيْ قَلْبِيْ نَصِيْبُ

حَبِيْبٌ غَابَ عَنْ عَيْنِيْ وَجِسْمِيْ (2) وَعَنْ قَلْبِيْ حَبِيْبِيْ لاَيَغِيْبُ

1- The beloved has me, captured and arrested
None has a share in my heart, but the beloved is exempted
2- The beloved is absent, from my body and eyes
but is forever present in my heart inside

(46) قَبِيْلَةُ الأَزْدِ
46- The tribe of Azd

Every ruler depends upon certain men in times of war. Every king has such trustworthy men that he is deeply grateful and indebted to. Sayyidunā ʻAlī C tributes the following poem to a tribe of people who aided him in his wars.

الأَزْدُ سَيْفِيْ عَلَى الأَعْدَاءِ كُلِّهِمِ (1) وَسَيْفُ أَحْمَدَ مَنْ دَانَتْ لَهُ الْعَرَبُ

قَوْمٌ إِذَا فَاجَأُوْا أَبْلَوْا وَإِنْ غُلِبُوْا (2) لاَ يُحْجِمُوْنَ وَلاَيَدْرُوْنَ مَالْهَرَبُ

قَوْمٌ لُبُوْسُهُمْ فِيْ كُلِّ مَعْتَرَكٍ (3) بِيْضٌ رِقَاقٌ وَدَاوُدِيَّةٌ سُلَبُ

الْبِيْضُ تَضْحَكُ وَالآجَالُ تَنْتَحِبُ (4) وَالسُّمْرُ تَرْعُفُ وَالأَرْوَاحُ تُنْتَهَبُ

وَأَيُّ يَوْمٍ مِنَ الأَيَّامِ لَيْسَ لَهُمْ (5) فِيْهِ مِنَ الْفِعْلِ مَا مِنْ دُوْنِهِ الْعَجَبُ

الأَزْدُ أَزْيَدُ مَنْ يَمْشِيْ عَلَى قَدَمٍ (6) فَضْلاً وَأَعْلاَهُمُ قَدْرًا إِذَا رَكِبُوْا
وَالأَوْسُ وَالْخَزْرَجُ الْقَوْمُ الَّذِيْنَ بِهِمْ (7) آوَوْا فَأَعْطَوْا فَوْقَ مَا وَهَبُوْا
يَا مَعْشَرَ الأَزْدِ أَنْتُمْ مَعْشَرٌ أُنُفٌ (8) لاَيَضْعُفُوْنَ إِذَا مَااشْتَدَّتِ الْحِقَبُ
وَفَيْتُمُ وَوَفَاءُ الْعَهْدِ شِيْمَتُكُمْ (9) وَلَمْ يُخَالِطْ قَدِيْمًا صِدْقَكُمْ كَذِبُ
إِذَا غَضِبْتُمْ يَهَابُ الْخَلْقُ سَطْوَتَكُمْ (10) وَقَدْ يَهُوْنُ عَلَيْكُمْ مِنْهُمُ الْغَضَبُ
يَا مَعْشَرَ الأَزْدِ إِنِّيْ مِنْ جَمِيْعِكُمُ (11) رَاضٍ وَأَنْتُمْ رُؤُوْسُ الأَمْرِ لاَ الذَّنَبُ
لَنْ يَيْأَسَ الأَزْدُ مِنْ رَوْحٍ وَمَغْفِرَةٍ (12) وَاللَّهُ يَكْلَأُهُمْ مِنْ حَيْثُ مَا ذَهَبُوْا
طِبْتُمْ حَدِيْثًا كَمَا قَدْ طَابَ أَوَّلُكُمْ (13) وَالشَّوْكُ لاَيُجْتَنَى مِنْ فَرْعِهِ الْعِنَبُ
وَالأَزْدُ جُرْثُوْمَةٌ إِنْ سُوْبِقُوْا سَبَقُوْا (14) أَوْ فُوْخِرُوْا فَخَرُوْا أَوْ غُوْلِبُوْا غَلَبُوْا
أَوْ كُوْثِرُوْا كَثُرُوْا أَوْ صُوْبِرُوْا صَبَرُوْا (15) أَوْ سُوْهِمُوْا سَهَمُوْا أَوْ سُوْلِبُوْا سَلَبُوْا
صَفَوْا فَأَصْفَاهُمُ الْبَارِيْ وِلاَيَتَهُ (16) فَلَمْ يَشُبْ صَفْوَهُمْ لَهْوٌ وَلاَ لَعِبُ
مِنْ حُسْنِ أَخْلاَقِهِمْ طَابَتْ مَجَالِسُهُمْ (17) لاَ الْجَهْلُ يَعْرُوْهُمْ فِيْهَا وَلاَ الصَّخَبُ
أَنْدَى الأَنَامِ أَكُفًّا حِيْنَ تَسْأَلُهُمْ (18) وَ اَرْبَطُ النَّاسِ جَاشًا إِنْ هُمْ نُدِبُوْا
وَأَيُّ جَمْعٍ كَثِيْرٍ لَا تُفَرِّقُهُ (19) إِذَا تَدَانَتْ لَهُمْ غَسَّانُ وَالنُّدُبُ
فَاللَّهُ يَجْزِيْهِمُ عَمَّا أَتَوْا وَحَبَوْا بِهِ الرَّسُوْلَ وَمَا مِنْ صَالِحٍ كَسَبُوْا

1. *Azd is my sword, against all my enemies in the battlefield*
   And Muḥammad's sword, before him all of Arabia did yield
2. *While fighting a sudden attack, they prove to be brave*
   If they get overpowered, then they fight to the grave
   And they do not know, the meaning of running away

3. *In every battle, they carry fine swords which are white*
   While they are dressed in Dawūdī armour, which is light
4. *Their swords are laughing, whereas deaths cry*
   Their spears are pressing forward, causing souls to die
5. *From all the days, has there even been a single day?*
   In which they did not do something amazing and great

6. *Azd is better than the foot soldiers of the army*
   And mightier than those that fight in the cavalry
7. *Their branches, 'Aws and Khazraj gave a sanctuary*
   to the prophet and the Muslims, treating them generously

8. *Oh people of Azd, people of self-respect and pride*
   You do not falter upon the roughness of the tides
9. *You fulfilled the oaths, as it is your character and personality*
   You do not mix your truth with lies, this has been known eternally
10. *When you're angry, before your strikes, men tremble and shudder*
    While you do not fear, nor worry over the anger of others
11. *People of Azd! Each one of you has pleased and eased my mind*
    You are leading the forefronts of the matter, you don't lag behind

12. *The Azd will never despair from Allāh's mercy and grace*
    For Allāh will guard and watch over them in every place
13. *Just like your forefathers, you speak politely and great*
    For the branches of thorns, do not give birth to grapes

14. *They've such roots, hence in a competition*
    They just overtake
    In a grandstand of pride
    They boast their traits
    If there's a test of might
    They just dominate
15. *If you want to look at numbers*
    They are the greatest
    If you want to look at patience
    Then they are the best
    When it comes to drawing lots
    They beat the rest
    If they're ever robbed or plundered

They strike back in defense

16. *Due to their purity, Allāh made them pure and his friends*
    Their purity is not mixed with futility and games without sense
17. *Due to their manners, their gatherings go beautifully*
    Free from all rackets and all kinds of stupidity
18. *They are the most generous people, when asked something for*
    And the bravest of all people, when called towards war
19. *And every group will scatter and disperse*
    When it faces the warriors of Ghassān, and its officers
20. *For what they gave to the Prophet, may Allāh reward them*
    And reward them for the good done by these men and women

(47) قَوْمِيْ
47- My People

Being loyal and trustworthy are two intrinsic qualities of a Muslim. An individual finger may be overpowered, but when they unite they turn into a strong fist. Sayyidunā 'Alī C recited the following verses in the battle of Ṣiffīn, as a tribute to his people.

أَلَمْ تَــرَ قَــوْمِيْ إِذْ دَعَــاهُمْ أَخُــوْهُمْ (1 أَجَابُوْا وَإِنْ يَغْضَبْ عَلَى الْقَوْمِ يَغْضَبُوْا
هُـمْ حَفِظُـوْا غَيْـبِيْ كَمَـا كُنْـتُ حَافِظًـا (لِقَــوْمِيْ أُخْــرَى مِثْلَهَــا إِذْ تَغَيَّبُــوْا
بَنُــوْ الْحَــرْبِ لَمْ تَقْعُـدْ بِهِـمْ أُمَّهَـاتُهُمْ (2 وَآبَــاؤُهُمْ آبَــاءُ صِــدْقٍ فَــأَنْجَبُوْا
(
3)
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1. *When their brother called them to war, did you see my people's quick reply*
   They get enraged with the nation, with whom their brother is enraged by

2. *They protect me in my absence, like in their absence I protect them*
   And many other such virtuous traits are attained by these men
3. *True soldiers, their mothers did not hold them back in vain*
   Their fathers are true fathers, noble from the start of their days

(48) صِفِّيْنُ دَارُنَا
48- Ṣiffīn is our House

In the midst of battle, there is no way out. Warriors make the battle field their home, because the thought of fleeing does not even cross their minds.

أَبَى اللهُ إِلاَّ أَنَّ صِـــــفِّيْنَ دَارُنَـــــا (1) وَدَارُكُـمْ مَـالاَحَ فِيْ الأُفُـقِ كَوْكَـبُ
إِلَى أَنْ تَمُوْتُـــوْا أَوْ نَمُـــوْتَ وَمَالَنَـــا (2) وَمَـالَكُمْ عَـنْ حَوْمَـةِ الْحَـرْبِ مَهْـرَبُ

1. *Allāh has made Ṣiffīn our home, and your home*
   Until stars remain twinkling in the sky
2. *There is no fleeing for us, neither for you*
   Until the time that we die, or you die

(49) يَوْمُ خَيْبَرَ
49- The Day of Khaybar

The Prophet ﷺ announced that the person who loves Allāh and the prophet will lead the army to victory in this battle. All the great companions yearned to have this honour, but the Prophet ﷺ chose Sayyidunā ʿAlī for this task. This was a great honour for him, which eventually led to a Muslim victory.

سَتَشْهَدُ لِيْ بِالْكَرِّ وَالطَّعْنِ رَايَةٌ (1) حَبَانِيْ بِهَا الطَّهِرُ النَّبِيُّ الْمُهَذَّبُ
وَتَعْلَمُ أَنِّيْ فِيْ الْحُرُوْبِ إِذَا الْتَظَتْ (2) بِنِيْرَانِهَا اللَّيْثُ الْهَمُوْسُ الْمُرَجَّبُ
وَمِثْلِيْ لاَقَى الْهَوْلَ فِيْ مُقْطِعَاتِهِ (3) وَقَلَّ لَهُ الْجَيْشُ الْخَمِيْسُ الْعَطَبْطَبُ
وَقَدْ عَلِمَ لأَحْيَاءُ أَنِّيْ زَعِيْمُهَا (4) وَأَنِّيْ لَدَى الْحَرْبِ الْعُذَيْقُ الْمُرَجَّبُ

1. *To my attack and spear handling, this flag will bear testimony*
   The flag that the urbane and pure prophet gave to me
2. *For it knows that in the midst of blazing war, and its severity*
   I am a great lion, in order to hunt who treads softly
3. *Such horrid conditions can only be endured by a person like me*
   Who thinks little of even the greatest of destructive armies
4. *The people know that in war I am the one who leads*
   In times of war, I am a supported and fortified tree[1]

(50) فِيْ أَهْلِ خَيْبَرَ

50- For the people of Khaybar

The Jews of Khaybar had betrayed the Muslims in the Battle of the Trench, jeopardizing the life of every single Muslim in Madīnah. The battle of Khaybar took place in response to this treachery.

هَذَا لَكُمْ مِنَ الْغُلاَمِ الْغَالِيْ (1) مِنْ ضَرْبِ صِدْقٍ وَقَضَاءِ الْوَاجِبِ
وَفَالِقِ الْهَامَاتِ وَالْمَنَاكِبِ (2) أَحْمِيْ بِهِ قَمَاقِمَ الْكَتَائِبِ

1. *This for you is like that of a young man*
   Who succeeds by fulfilling his responsibilities and rightful strikes

1 The literal translation of the verse is, "I am such a tree which has been given support." The Arabs would support their trees by building a wall, wood, etc. By the means of this expression, Sayyidunā ʻAlī C is saying that he is a great person, because Arabs would only support tall and great trees, which started to bend due the excess of fruit upon them.

2. *By ripping through heads and shoulders I can*
   save battalions of men, with my might

(51) عَلَى قَبْرِ الرَّسُوْلِ (S)

51- At the Grave of the Beloved Prophet S

Sayyidunā ʻAlī would present himself at the blessed grave of the Holy Prophet, Muḥammad S night and day, and would cry in his memory. One time he arrived at the grave and started crying. Then he said, "Patience is beautiful, except for in matters regarding you, oh Prophet of Allāh! While crying is quite bad, except for in matters regarding you oh Prophet of Allāh!" Then he recited the following verses

مَـا غَـاضَ دَمْعِـيْ عِنْـدَ نَازِلَـةٍ (1) إِلاَّ جَعَلْتُـكَ لِلْبُكَـا سَـبَبَا
وَإِذَا ذَكَرْتُـكَ مَيِّتًـا سَـفَحَتْ (2) عَيْـنِيْ الـدُّمُوْعَ فَفَـاضَ وَانْسَـكَبَا
إِنِّيْ أُجِـلُّ ثَـرًى حَلَلْـتَ بِـهِ (3) وَلاَ أَرَانِيْ لِسِـوَاكَ مُكْتَئِبَـا

1. *No calamity makes me wipe the tears I shed*
   Except, when I make you the reason for my distress[1]
2. *Whenever I happened to think about your death*
   My eyes began to shed tears, and profusely I wept
3. *The land in which you lived, I revere and respect*
   Nothing else besides you, makes me saddened and depressed

(52) غُرُوْرُ الدُّنْيَا

52- The Delusion of This World

As humans, we are all naturally inclined towards the glamour

1 I do not cry over any problems or calamities, besides when I think of you.

of this world. It is something that has set inside the depths of our hearts, tempting us in every phase of our life. This is the test of life. The irony is that the dead had once also worked this hard to leave their mark upon this world, only to be forgotten by the living. As a result we are left with graveyards full of graves, but with only a handful of the living to remember them.

فَلَمْ أَرَ كَالدُّنْيَا بِهَا اغْتَرَّ أَهْلُهَا (1) وَلاَ كَالْيَقِيْنِ اسْتَأْنَسَ الدَّهْرَ صَاحِبُهْ

أَمُرُّ عَلَى رَمْسِ الْقَرِيْبِ كَأَنَّمَا (2) أَمُرُّ عَلَى رَمْسِ امْرِىءٍ لاَ أُنَاسِبُهْ

1. *I have never seen something as strange as this world*
   - How gullibly its dwellers are tricked by its deception
   I have never seen something like the likes of certain death
   - To the temporary times, its customers have given all their affection
2. *It is strange how I can pass over a relative's grave*
   - As if I am passing by a person with whom I have no connection

(53) حَقِيْقَةُ الْحَسَبِ

53- The Reality of Lineage

Sayyidunā 'Alī C is from the Ahl Bayt. This means that he is from the blessed family of the Prophet S, which is considered the most revered lineage in Islām. But even with this, he reminds us that a noble lineage is nothing, if the person is unable to live up to its nobility.

مَـا لِلْفَـتَى حَسَـبٌ إِلاَّ إِذَا كَمُلَـتْ (1) أَخْلاَقُـهُ وَحَـوَى الآدَابَ وَالْحَسَـبَا
فَاطْلُبْ فَدَيْتُكَ عِلْمًا وَاكْتَسِبْ أَدَبًا (2) تَظْفَـرْ يَـدَاكَ بِـهِ وَاسْـتَعْجِلِ الطَّلَبَـا
لِلَّهِ دَرُّ فَـــتًى أَنْسَـــابُهُ كَـــرَمٌ (3) يَـا حَبَّـذَا كَـرَمٌ أَضْـحَى لَـهُ نَسَـبَا
هَـلِ الْمُـرُوْءَةُ إِلاَّ مَـا تَقُـوْمُ بِـهِ (4) مِـنَ الـذِّمَامِ وَحِفْـظِ الْجَـارِ إِنْ عَتَبَـا
مَـنْ لَمْ يُؤَدِّبْـهُ دِيْـنُ الْمُصْـطَفَى أَدَبًا (5) مُحْضًـا تَحَيَّـرَ فِيْ الأَحْـوَالِ وَاضْـطَرَبَا

1. *Until a man is well mannered, he can't claim to have a noble decent*
   And until he also has accumulated, culture, civility and elegance
2. *Oh my beloved! Seek knowledge! Learn manners and etiquettes!*
   Work hard in acquiring it! And hasten in seeking it
3. *How great is that man who has acquired true nobility*
   And the man whose nobility has become his lineage and ancestry
4. *Manhood is solely the fulfilling of responsibilities*
   and protecting your neighbour, although he is displeased
5. *The person who was not taught etiquettes by Muḥammad's religion*
   Will be worried and lost, when faced with certain conditions

(54) سَيْفٌ وَرُمْحٌ
54- A Sword and a Spear

True men are forged in the heat of battle. The men and women who gave their lives to preserve our faith showed such fearlessness and valour that cannot be surpassed. Their departure for war guaranteed no victory, no bounty, and many times offered no return. We are indebted to the blood of these people, for it watered the

roots of the faith that we have with us today.

سَيَكْفِيْنِيْ الْمَلِيْكُ وَحَدُّ سَيْفٍ (1) لَدَى الْهَيْجَاءِ يَحْسَبُهُ شِهَابًا
وَأَسْمَرُ مِنْ رِمَاحِ الْخَطِّ لَدْنٌ (2) شَدَدْتُ غُرَابَهُ أَنْ لاَ يُحَابَا
أَذُوْدُ بِهِ الْكَتِيْبَةَ كُلَّ يَوْمٍ (3) إِذَا مَا الْحَرْبُ تَضْطَرِمُ الْتِهَابَا
وَحَوْلِيَ مَعْشَرٌ كَرُمُوْا وَطَابُوْا (4) يُرَجُّوْنَ الْغَنِيْمَةَ وَالنِّهَابَا
وَلاَيَرْجُوْنَ مِنْ حَذَرِ الْمَنَايَا (5) حُصُوْلَ الْمَالِ فِيْهَا وَالإِيَابَا

1. *All I need in times of war, is the help of my Lord*
   And the edge of my sword, which seems like a lightning bolt
2. *And a brown spear which from the area of "Khat"[1] is forged*
   Whose edge I have strengthened, so it may not bend nor fold
3. *With it, the attacks from the battalions I ward*
   In the heat of the battle, in its fiery core
4. *Around me such suave and noble men stand patrol*
   That they encourage each other with bounty as hope
5. *While the presence of death has surrounded them whole*
   That there seems no hope of booty, nor of returning home

(55) التَّصَابِيْ وَالشَّيْبُ
55- Childhood and Old Age

A Mu'adhin calls the people towards the daily prayers through the Adhān. Similarly, different aspects of our lives invite us to recognise and ponder other such aspects of our religion. Sayyidunā 'Alī C invites an old person to ponder upon his body and to recognize the different 'Adhāns' calling him towards his grave

1 خطّ: An area in the Outskirts of Baḥrayn, which was famous for its spears

إِلَامَ تَجُـــرُّ أَذْيَـــالَ التَّصَـــابِيْ (1) وَشَـيْبُكَ قَـدْ نَعَـى بُـرْدَ الشَّـبَابِ
بِـلَالُ الشَّـيْبِ فِيْ فَوْدَيْـكَ نَـادَى (2) بِأَعْلَى الصَّوْتِ: حَيَّ عَلَى الذَّهَابِ

1. *Until when are you going to drag on by the cuffs of childhood?*
   While your old age has announced the end of your youth
2. *The Bilāl of your white forelocks has given a loud Adhān Saying, "Ḥayya ʻAlā al-Dhahab" – Get ready to move*[1]

الزَّيْنَبِيَّةُ (56)
56- al- Zaynabiyyah

Sayyidunā ʻAlī C was a man of wisdom. His advices are pearls which should be written with gold, and engraved inside our hearts.

صَرَمَتْ حِبَالَكَ بَعْدَ وَصْلِكَ زَيْنَبُ (1) وَالـــدَّهْرُ فِيْـــهِ تَصَـــرُّمٌ وَتَقَلُّـــبُ
نَشَـرَتْ ذَوَائِبَهَـا الَّـتِيْ تَزْهُـوْ بِهَـا (2) سُـوْدًا وَرَأْسُـكَ كَالثَّغَامَـةِ أَشْـيَبُ
وَاسْـتَنْفَرَتْ لَمَّـا رَأَتْـكَ وَطَالَمَـا (3) كَانَـتْ تَحِـنُّ إِلَى لِقَـاكَ وَتَرْهَـبُ
وَكَـذَاكَ وَصْـلُ الْغَانِيَـاتِ فَإِنَّـهُ (4) آلٌ بِبَلْقَعَـــةٍ وَبَـــرْقٌ خُلَّـــبُ
فَـدَعِ الصِّـبَا فَلَقَـدْ عَـدَاكَ زَمَانُـهُ (5) وَازْهَـدْ فَعُمْـرُكَ مِنْـهُ وَلَّى الأَطْيَـبُ
ذَهَـبَ الشَّـبَابُ فَمَالَـهُ مِـنْ عَـوْدَةٍ (6) وَأَتَـى الْمَشِـيْبُ فَـأَيْنَ مِنْـهُ الْمَهْـرَبُ
ضَـــيْفٌ أَلَمَّ إِلَيْـــكَ لَمْ تَحْفِـــلْ بِـــهِ (7) فَـــتَرَى لَـــهُ أَسَـــفًا وَدَمْعًـــا تَسْـــكُبُ
دَعْ عَنْـكَ مَـا قَـدْ فَـاتَ فِيْ زَمَنِ الصِّـبَا (8) وَاذْكُـرْ ذُنُوْبَـكَ وَابْكِهَـا يَـا مُـذْنِبُ
وَاخْـشَ مُنَاقَشَـةَ الْحِسَـابِ فَإِنَّـهُ (9) لاَبُـدَّ يُحْصَـى مَـا جَنَيْـتَ وَيُكْتَـبُ
لَمْ يَنْسَـهُ الْمَلَكَـانِ حِـيْنَ نَسِـيْتَهُ (10) بَـــلْ أَثْبَتَـــاهُ وَأَنْـــتَ لاَهٍ تَلْعَـــبُ
وَالـــرُّوْحُ فِيْـــكَ وَدِيْعَـــةٌ أُوْدِعْتَهَـــا (11) سَـــتَرُدُّهَا بِـــالرَّغْمِ مِنْـــكَ وَتُسْـــلَبُ

1 Since the meaning and structure of this poem was so vital and nice without the rhyme, the rhyme has been sacrificed in this poem.

وَغُرُوْرُ دُنْيَاكَ الَّتِيْ تَسْعَى لَهَا (12) دَارٌ حَقِيْقَتُهَا مَتَاعٌ يَذْهَبُ
وَاللَّيْلُ فَاعْلَمْ وَالنَّهَارُ كِلاَهُمَا (13) أَنْفَاسُنَا فِيْهَا تُعَدُّ وَتُحْسَبُ
وَجَمِيْعُ مَا حَصَّلْتَهُ وَجَمَعْتَهُ (14) حَقًّا يَقِيْنًا بَعْدَ مَوْتِكَ يُنْهَبُ
تَبًّا لِدَارٍ لاَيَدُوْمُ نَعِيْمُهَا (15) وَمَشِيْدُهَا عَمَّا قَلِيْلٍ يَخْرَبُ
فَاسْمَعْ، هُدِيْتَ، نَصَائِحًا أَوْ لاَكَهَا (16) بَرٌّ لَبِيْبٌ عَاقِلٌ مُتَأَدِّبُ
صَحِبَ الزَّمَانَ وَأَهْلَهُ مُسْتَبْصِرًا (17) وَرَأَى الأُمُوْرَ بِمَا تُؤُوْبُ وَتُعْقَبُ
أَهْدَى النَّصِيْحَةَ فَاتَّعِظْ بِمَقَالَةٍ (18) فَهْوَ التَّقِيُّ اللَّوْذَعِيُّ الأَدْرَبُ
لاَتَأْمَنِ الدَّهْرَ الصَّرُوْفَ فَإِنَّهُ (19) لاَزَالَ قِدَمًا لِلرِّجَالِ يُهَذِّبُ
وَكَذَلِكَ الأَيَّامُ فِيْ غَدَوَاتِهَا (20) مَرَّتْ يَذِلُّ لَهَا الأَعَزُّ الأَنْجَبُ

فَعَلَيْكَ تَقْوَى اللهِ فَالْزَمْهَا تَفُزْ (21) إِنَّ التَّقِيَّ هُوَ الْبَهِيُّ الأَهْيَبُ
وَاعْمَلْ لِطَاعَتِهِ تَنَلْ مِنْهُ الرِّضَا (22) إِنَّ الْمُطِيْعَ لِرَبِّهِ لَمُقَرَّبُ
فَاقْنَعْ فَفِيْ بَعْضِ الْقَنَاعَةِ رَاحَةٌ (23) وَالْيَأْسُ مِمَّا فَاتَ فَهْوَ الْمَطْلَبُ
وَتَوَقَّ مِنْ غَدْرِ النِّسَاءِ خِيَانَةً (24) فَجَمِيْعُهُنَّ مَكَائِدٌ لَكَ تُنْصَبُ
لاَتَأْمَنِ الأُنْثَى زَمَانَكَ كُلَّهُ (25) يَوْمًا وَلَوْ حَلَفَتْ يَمِيْنًا تَكْذِبُ
تُغْرِيْ بِطِيْبِ حَدِيْثِهَا وَكَلاَمِهَا (26) وَإِذَا سَطَتْ فَهْيَ الثَّقِيْلُ الأَشْطَبُ
وَالْقَ عَدُوَّكَ بِالتَّحِيَّةِ لاَتَكُنْ (27) مِنْهُ زَمَانَكَ خَائِفًا تَتَرَقَّبُ
وَاحْذَرْهُ يَوْمًا إِنْ أَتَى لَكَ بَاسِمًا (28) فاللَّيْثُ يَبْدُوْ نَابُهُ إِذْ يَغْضَبُ
إِنَّ الْحَقُوْدَ وَإِنْ تَقَادَمَ عَهْدُهُ (29) فَالْحِقْدُ بِاقٍ فِي الصُّدُوْرِ مُغَيَّبُ
وَإِذَا الصَّدِيْقُ رَأَيْتَهُ مُتَعَلِّقًا (30) فَهُوَ الْعَدُوُّ وَحَقُّهُ يُتَجَنَّبُ
لاَخَيْرَ فِيْ وُدِّ امْرِىءٍ مُتَمَلِّقٍ (31) حُلْوِ اللِّسَانِ وَقَلْبُهُ يَتَلَهَّبُ
يَلْقَاكَ يَحْلِفُ أَنَّهُ بِكَ وَاثِقٌ (32) وَإِذَا تَوَارَى عَنْكَ فَهُوَ الْعَقْرَبُ
يُعْطِيْكَ مِنْ طَرَفِ اللِّسَانِ حَلاَوَةً (33) وَيَرُوْغُ مِنْكَ كَمَا يَرُوْغُ الثَّعْلَبُ
وَاخْتَرْ قَرِيْنَكَ وَاصْطَفِيْهِ مُفَاخِرًا (34) إِنَّ الْقَرِيْنَ إِلَى الْمُقَارَنِ يُنْسَبُ
إِنَّ الْغَنِيَّ مِنَ الرِّجَالِ مُكَرَّمٌ (35) وَتَرَاهُ، يُرْجَى مَالَدَيْهِ وَيُرْهَبُ

وَيُبَشُّ بِالتَّرْحِيْبِ عِنْدَ قُدُوْمِهِ (36) وَيُقَامُ عِنْدَ سَلاَمِهِ وَيُقَرَّبُ
وَالْفَقْرُ شَيْنٌ لِلرِّجَالِ فَإِنَّهُ (37) يُزْرِيْ بِهِ الشَّهْمُ الأَدِيْبُ الأَنْسَبُ
وَاخْفِضْ جَنَاحَكَ لِلأَقَارِبِ كُلِّهِمْ (38) بِتَذَلُّلٍ وَاسْمَحْ لَهُمْ إِنْ أَذْنَبُوْا
وَدَعِ الْكَذُوْبَ فَلاَ يَكُنْ لَكَ صَاحِبًا (39) إِنَّ الْكَذُوْبَ لَبِئْسَ خِلٌّ يُصْحَبُ
وَذَرِ الْحَسُوْدَ وَلَوْ صَفَا لَكَ مَرَّةً (40) أَبْعِدْهُ عَنْ رُؤْيَاكَ لاَيُسْتَجْلَبُ
وَزِنِ الْكَلاَمَ إِذَا نَطَقْتَ وَلاَتَكُنْ (41) ثَرْثَارًا فِيْ كُلِّ نَادٍ تَخْطُبُ
وَاحْفَظْ لِسَانَكَ وَاحْتَرِزْ مِنْ لَفْظِهِ (42) فَالْمَرْءُ يَسْلَمُ بِاللِّسَانِ وَيُعْطَبُ
وَالسِّرُّ فَاكْتُمْهُ وَلاَتَنْطِقْ بِهِ (43) فَهْوَ الأَسِيْرُ لَدَيْكَ إِذْ لاَيُنْشَبُ
وَاحْرَسْ عَلَى حِفْظِ الْقُلُوْبِ مِنَ الأَذَى (44) فَرُجُوْعُهَا بَعْدَ التَّنَافُرِ يَصْعُبُ
إِنَّ الْقُلُوْبَ إِذَا تَنَافَرَ وُدُّهَا (45) شِبْهُ الزُّجَاجَةِ كَسْرُهَا لاَيُشْعَبُ
وَكَذَاكَ سِرُّ الْمَرْءِ إِنْ لَمْ يَطْوِهِ (46) نَشَرَتْهُ أَلْسِنَةٌ تَزِيْدُ وَتَكْذِبُ
لاَتَحْرَسَنْ فَالْحِرْصُ لَيْسَ بِزَائِدٍ (47) فِيْ الرِّزْقِ بَلْ يُشْقِيْ الْحَرِيْصَ وَيُتْعِبُ
وَيَظَلُّ مَلْهُوْفًا يَرُوْمُ تَحَيُّلاً (48) وَالرِّزْقُ لَيْسَ بِحِيْلَةٍ يُسْتَجْلَبُ
كَمْ عَاجِزٍ فِيْ النَّاسِ يُؤْتَى رِزْقَهُ (49) رَغَدًا، وَيُحْرَمُ كَيِّسٌ وَيُخَيَّبُ
أَدِّ الأَمَانَةَ وَالْخِيَانَةَ فَاجْتَنِبْ (50) وَاعْدِلْ وَلاَتَظْلِمْ، يَطِبْ لَكَ مَكْسَبُ
وَإِذَا بُلِيْتَ بِنَكْبَةٍ فَاصْبِرْ لَهَا (51) مَنْ ذَا رَأَيْتَ مُسَلِّمًا لاَيُنْكَبُ
وَإِذَا أَصَابَكَ فِيْ زَمَانِكَ شِدَّةٌ (52) وَأَصَابَكَ الْخَطْبُ الْكَرِيْهُ الأَصْعَبُ
فَادْعُ لِرَبِّكَ إِنَّهُ أَدْنَى لِمَنْ (53) يَدْعُوْهُ مِنْ حَبْلِ الْوَرِيْدِ وَأَقْرَبُ
كُنْ مَااسْتَطَعْتَ عَنِ الأَنَامِ بِمَعْزِلٍ (54) إِنَّ الْكَثِيْرَ مِنَ الْوَرَى لاَيُصْحَبُ
وَاحْذَرْ مِنَ الْمَظْلُوْمِ سَهْمًا صَائِبًا (55) وَاعْلَمْ بِأَنَّ دُعَاءَهُ لاَيُحْجَبُ
وَإِذَا رَأَيْتَ الرِّزْقَ ضَاقَ بِبَلْدَةٍ (56) وَخَشِيْتَ فِيْهَا أَنْ يَضِيْقَ الْمَكْسَبُ
فَارْحَلْ فَأَرْضُ اللهِ وَاسِعَةُ الْفَضَا (57) طُوْلاً وَعَرْضًا شَرْقُهَا وَالْمَغْرِبُ
فَلَقَدْ نَصَحْتُكَ إِنْ قَبِلْتَ نَصِيْحَتِيْ (58) فَالنُّصْحُ أَغْلَى مَا يُبَاعُ وَيُوْهَبُ
خُذْهَا إِلَيْكَ قَصِيْدَةً مَنْظُوْمَةً (59) جَاءَتْ كَنَظْمِ الدُّرِّ بَلْ هِيَ أَعْجَبُ

حِكَـــمٌ وَآدَابٌ وَجُـــلُّ مَـــوَاعِظٍ (60) أَمْثَالُهَـا لِـــذَوِيْ الْبَصَـــائِرِ تُكْتَـــبُ
فَأَصْـغِ لِـوَعْظِ قَصِـيْدَةٍ أَوْ لاَكَهَـا (61) طَـوْدُ الْعُلُـوْمِ الشَّـامِخَاتِ الأَهْيَـبُ
أَعْـــيْ عَلِيًّـــا وَابْـــنَ عَـــمِّ مُحَمَّـــدٍ (62) مَـنْ نَالَـهُ الشَّـرَفُ الرَّفِيْـعُ الأَنْسَـبُ
يَـارَبِّ صَـلِّ عَلَـى النَّـبِيِّ وَآلِـهِ (63) عَـدَدَ الْخَلاَئِـقِ حَصْـرُهَا لاَيُحْسَـبُ

1. *So what if after uniting with you, Zaynab broke ties*
   For separation and changes, all are a part of life
2. *She opened her hairlocks, she is proud of their blackness*
   While your head is covered in, 'thagāmah'[1] like whiteness
3. *She was frightened from seeing you, and quickly she ran away*
   While she once used to yearn to meet you, was afraid to separate
4. *Thus is the meeting of gorgeous women, who are striking*
   Just like a mirage in a desert, like rainless lightning

5. *Stop being childish, for you have already passed that age*
   Abstain from this world, you've already passed your golden days
6. *Your youth is now gone, and again it will not come*
   Old age has arrived, and has left nowhere to run
7. *It's a guest that's staying with you, if to it you do not attend*
   Perhaps, soon you will grieve over it, cry and lament

8. *Over what you missed as a child, do not regret and lament*
   Rather oh sinner, over the sins of your life cry and repent
9. *Fear that day, the time of accounting*
   Surely your sins get written and counted

1 Thaghāmah: A tree found on mountain tops. Its fruits and flowers are white in colour.

10. The angels remember them, while you have forgotten away
    While they confirm this as a fact, you carelessly play
11. Your soul is a trust, entrusted to you by Allāh, so honour its pact
    You will soon return it against your will, it will soon be snatched

12. The world that you are working so hard for is a deception
    in reality, everything it contains will soon face destruction
13. At any given time, every breath that comes out
    It is tallied and is taken into account
14. Every single thing that you collected and you attained
    It will all be seized and taken, after you pass away
15. An abode of timed blessings, woe be upon such a place!
    That its buildings will soon erode and disintegrate

16. I pray for your guidance. Listen to these advices
    Given by an intelligent man, who is cultured and righteous
17. Who has kept a watchful eye over time and men
    And has seen many outcomes, and how matters end
18. He has advised you, so value the words that he said
    For he is pious, experienced and intelligent in his head

19. Do not feel secure in the ever-changing time
    For long, it has been teaching lessons to mankind
20. Similarly, the coming and passing of days
    Makes numerous honourable men tame
21. You will succeed, if you hold firm to Allāh's fear
    Indeed the pious are radiant and revered
22. Obey Allāh, and you will gain his happiness
    Indeed the obedient, gain Allāh's nearness

23. *Be content, for little content brings much peace and rest*
And let the past go, for that is wanted from you in this test

24. *Protect yourself from the dishonest women's treachery and lies*
For you they are all traps and deception in disguise
25. *With them do not ever let your guard down*
Even if they make promises, for lies are their vows
26. *They will allure you with their fruitful words, speaking sweetly*
And when they win you over, they will become harmful and heavy

27. *Greet your enemies, when you see them drawing near*
And do not spend your life, anxious with their fear
28. *Only fear them, when they meet you with a smiling face*
For a lion shows its teeth, when it's furious with rage
29. *Beware the one with malice, even after the passing of time*
For malice stays within the hearts, hidden from the eyes
30. *If you see your friend making friends with your enemy*
Then know that he is you foe, hence avoid his company

31. *There's no use of befriending men with flattering speech*
Hiding a burning heart, but such sweet words he speaks
32. *In front of you, he swears that he's loyal to the bone*
But stings like a scorpion, when you leave him alone
33. *He will shower you with his beautiful talks*
And then escape from you, like a cunning fox
34. *Choose such friends and companions who have dignity*
For a man is always judged by his company

35. Wealth creates respect, dominion and awe for a man
You'll see people have hopes for the wealth in his hand
36. People tend to greet him with a smile on their face
They give him Salām, by standing up from their place
And they are trying to get close to him always
37. While the poverty of a person is considered a defect
Hence many cultured and noble people, are deprived of respect

38. With your relatives, be very kind and humble
and forgive them if they ever falter and stumble
39. Do not befriend the liars, just abandon them
For the liars, end up as the worst of all friends
40. Leave the jealous, even if once he treated you with sincerity
Remove him from your sight, and do not seek his company

41. Think before you speak. Do not become a chatter box
That everywhere you go, you just blabber and talk
42. Protect your tongue, and always be cautious of what you say
Through the means of the tongue, men are destroyed and made
43. Do not speak out secrets, keep them hidden and safe
They are like your prisoners, so do not let them escape
44. Be careful of causing a person's heart pain and grief
After hatred, getting its trust back is tough indeed
45. Trying to get back a heart's love, when it has turned to hate
is like trying to join glass together, after it breaks
46. If his secrets, a person does not properly hide
Then people will spread it by mixing it with their lies

47. Do not be envious, envy does not increase provision
The only thing it does is that it tires and frustrates the person

48. *So he is always plotting and planning, with a worried brain*
However through mere plans, provisions are not attained
49. *Many incapable people are fed abundantly*
While the clever fail, and are deprived of money
50. *Give back the trust, and do not commit treachery*
Be just and do not oppress, you'll earn profusely

51. *Be patient whenever you're facing adversities*
For you'll never find a man, who never faced calamities
52. *For when life gets difficult, and it gets hard to breathe*
And you're facing hardships, with all their severity
53. *Then call out to your Lord, Allāh, pray and complain*
For he is closer to you than your jugular veins

54. *As much as possible, stay alone and independent*
Many people in this world, are not worth befriending
55. *Beware the ones being oppressed, their strikes are direct*
For there's no barrier between Allāh, and the prayers of the oppressed

56. *If you see that provisions are low in a place*
And you fear that you'll make low earnings and gains
57. *Then travel, for the land of Allāh is vast and great*
Vast in every direction, wide in every way

58. *I have advised you, so take heed I implore*
For advices are worth more than anything gifted or sold
59. *So take this Qasīdah of my poetry*
Like a pearl necklace, rather better in beauty
60. *Wisdom, etiquettes and clear cut advices I present*
For such things are written for the intelligent

61. *To the lessons in this poem, listen and protect*
    Given to you by a revered person of great intellect
62. *By the cousin of prophet Muḥammad, who is ʿAlī*
    Through such a noble lineage he has attained his dignity
63. *Oh Lord, Send peace upon the Prophet and his noble family*
    equal to the amount of your uncountable creations, eternally

قَافِيَةُ التَّاءِ

(57) أَصْحَابِيْ
57- My Companions

When Sayyidunā ʻAlī C called his companions towards the Battle of Ṣiffīn, 12,000 men gathered. Sayyidunā ʻAlī C advanced in battle while reciting the following verses of poetry:

دِبُّـوْا دَبِيْـبَ النَّمْـلِ لاَتَفُوْتُـوْا (1) وَأَصْـبِحُوْا بِحَـرْبِكُمْ وَبِيْتُـوْا
حَـتَّى تَنَـالُوْا الثَّـأْرَ أَوْ تَمُوْتُـوْ (2) أَوْلاَ فَـإِنِّيْ طَالَمَـا عُصِـيْتُ
قَـدْ قُلْـتُمْ: لَـوْ جِئْتَنَـا فَجِيْـتُ (3) لَـيْسَ لَكُـمْ مَاشِـئْتُمْ وَشِـيْتُ
بَـلْ مَـا يُرِيْـدُ الْمُحْيِـيْ الْمُمِيْـتُ

1. *Advance like an ant's crawl, do not break your rows*
   Wake every day by war, sleep at night by war
2. *Until you take revenge or either you die*
   If not, then you disobey the command of mine
3. *You all asked me to come, therefore I arrived*
   But neither in my hand, nor yours the matter lies
   Because the One who gives life and death will decide

(58) حَقِيْقَةُ الْحَيَاةِ
58- Reality of Life

We are all addicted to the glamour of this world, forever longing for more without experiencing any permanent satisfaction. Many of us even end up selling our religion and families, in order to

attain the temporary rush of this drug. Content is the only answer. For soon we will leave this world behind, regretting all that we invested and lost in the pursuit of this artificial happiness.

حَقِيْـقٌ بِالتَّوَاضُـعِ مَـنْ يَمُـوْتُ (1) وَيَكْفِيْ الْمَـرْءَ مِـنْ دُنْيَـاهُ قُـوْتُ
فَمَـا لِلْمَـرْءِ يُصْـبِحُ ذَا هُمُـوْمٍ (2) وَحِـرْصٍ لَـيْسَ تُدْرِكُـهُ النُّعُـوْتُ
صَـنِيْعُ مَلِيْكِنَـا حَسَـنٌ جَمِيْـلٌ (3) وَمَـا أَرْزَاقُنَـا عَنَّـا تَفُـوْتُ
فَيَـا هَـذَا سَـتَرْحَلُ عَـنْ قَرِيْـبٍ (4) إِلَى قَـوْمٍ كَلاَمُهُـمْ سُـكُوْتُ

1. *Completely powerless and helpless is the person who dies*
   All that man really needs is enough food to survive
2. *So why is man so worried, and full of greed inside?*
   When he knows that he cannot have all the pleasures of life
3. *The system of our Lord is quite beautiful and fine*
   For our destined provisions do not leave us behind
4. *Listen up! For soon you will travel to such a nation*
   Where dead silence is their only conversation

(59) الدُّنْيَا وَالآخِرَةُ
59- The World and the Afterlife

None of us would ever give preference to a temporary low-paying job over a permanent high-paying one. We are all naturally more grateful to the person who gifts us a phone, than the person who simply allows us to borrow one. Similarly, a smart person does not invest in a massive beautiful structure upon a rented spot. Then why is it that we are investing all our efforts in establishing our temporary life upon this world, and are giving no preference to the life that actually matters? If we only use our intellect in matters of the afterlife as we use it in matters of this world, we would prosper in this world and in the next.

قَدْ كُنْتَ مَيْتًا فَصِرْتَ حَيًّا (1) وَعَنْ قَلِيْلٍ تَصِيْرُ مَيْتَا
بَنَيْتَ بِدَارِ الْفَنَاءِ بَيْتًا (2) فَابْنِ لِدَارِ الْبَقَاءِ بَيْتَا

1. *Once you were dead, and then came to life*
   And then once again, soon you shall die
2. *You erected your home upon a temporary plot*
   So why not make your home upon a permanent spot?

(60) حَثُّ النَّفْسِ عَلَى الصَّبْرِ
60- Push Yourself towards Patience

Mankind has surpassed many difficulties, and has accomplished many such things that were once deemed impossible by persisting in the face of adversity. Mankind has the ability to push its limits, and set higher standards for itself through hard work and striving. For when humanity has put its mind to something, then even the sky has no longer remained the limit.

صَبَرْتُ عَنِ اللَّذَّاتِ لَمَّا تَوَلَّتِ (1) وَأَلْزَمْتُ نَفْسِيْ صَبْرَهَا فَاسْتَمَرَّتِ
وَمَاالْمَرْءُ إِلاَّ حَيْثُ يَجْعَلُ نَفْسَهُ (2) فَإِنْ طَمِعَتْ تَاقَتْ وَإِلاَّ تَسَلَّتِ

1. *I was patient, when pleasures and comfort left me*
   Remaining steadfast, I held on to patience firmly
2. *A man can become whatever he wants to make of himself*
   If he desires it
   he will fall in love with it,
   He will forget it,
   Or else

(61) النَّوَائِبُ زَائِلَةٌ
61- Calamities Will Pass

Sayyidunā ʻAlī C is well aware of the highs and lows of the waves of life. Hence, he commands us to stand firm and out-wait our problems. Soon these problems will dissolve away and we will see better days.

خَلِيْلَـيَّ لاَ وَاللهِ مَـا مِـنْ مُلِمَّـةٍ (1) تَـدُوْمُ عَلَى حَـيٍّ وَإِنْ هِـيَ جَلَّـتِ
فَإِنْ نَزَلَـتْ يَوْمًـا فَـلاَ تَخْضَـعَنْ لَهَـا (2) وَلاَ تُكْثِرِ الشَّكْوَى إِذَا النَّعْلُ زَلَّتِ
فَكَـمْ مِـنْ كَـرِيْمٍ يُبْتَلَـى بِنَوَائِـبٍ (3) يُصَابِرُهَا حَتَّى مَضَتْ وَاضْمَحَلَّتِ
وَكَانَتِ الأَيَّامُ عَلَى نَفْسِيْ عَزِيْزَةً (4) فَلَمَّا رَأَتْ صَبْرِيْ عَلَى الذُّلِّ ذَلَّتِ

1. *My friend, I swear by Allāh that no adversity, no matter how tough*
   is such that it remains forever upon the living, and thus-
2. *Do not surrender upon the descending of an adversity*
   When your feet slip, do not complain excessively
3. *Were tested with problems, many of the noblest of men*
   Their problems weakened and vanished, when they out-waited them
4. *And the unsympathetic days upon me were grievous and strict*
   But they submitted, when they saw my patience in the face of hardships

(62) الْكَلاَمُ وَالصَّمْتُ
62- Talking and Silence

The tongue is a very effective tool when it is used by those who are cautious of their speech. However, those who get into the

habit of constantly speaking, usually end up placing themselves in situations that lead to regret. We must always remind ourselves that every word that we utter is being written, and we will be questioned for every letter on the Day of Judgment.

إِنَّ الْقَلِيْلَ مِنَ الْكَلاَمِ بِأَهْلِهِ (1) حَسَنٌ وَإِنَّ كَثِيْرَهُ مَمْقُوْتُ
مَا زَلَّ ذُوْ صَمْتٍ وَمَا مِنْ مُكْثِرٍ (2) إِلاَّ يَزِلُّ وَمَا يُعَابُ صَمُوْتُ
إِنْ شُبِّهَ النُّطْقُ الْمُبِيْنُ بِفِضَّةٍ (3) فَالصَّمْتُ دُرٌّ زَانَهُ يَاقُوْتُ

1. *Indeed a little conversation in its appropriate place is splendid*
   While talking a lot is despised and detested
2. *A quiet person does not slip, and his flaws just go unchecked*
   While a person who speaks a lot slips, and definitely mis-steps
3. *If silver is the analogy for eloquence in speech*
   Well then a pearl adorned by emerald, silence must be

(63) فَنَاءُ الدُّنْيَا
63- The World Will End

Every Muslim is well aware of the fact that this world is temporary and will soon come to an end. Yet, we spend our lives chasing a mirage of dreams and hopes that will soon cease to matter. If we choose to strengthen our faith in the most basic principles of Islām, our souls will be free from the clutches of this world, and it will be so much easier to prepare for the next.

إِنَّمَـــا الـــدُّنْيَا فَنَـــاءُ (1) لَـــيْسَ لِلـــدُّنْيَا ثُبُـــوْتُ
إِنَّمَـــا الـــدُّنْيَا كَبَيْـــتٍ (2) نَسَـــجَتْهُ الْعَنْكَبُـــوْتُ
وَلَقَـــدْ يَكْفِيْـــكَ مِنْهَـــا (3) أَيُّهَـــا الطَّالِـــبُ قُـــوْتُ
وَلَعَمْـــرِيْ عَـــنْ قَلِيْـــلٍ (4) كُـــلُّ مَـــنْ فِيْهَـــا يَمُـــوْتُ

1. *This world is going to cease*
   For it is just temporary
2. *It is but a weak-*
   web, that a spider did weave
3. *Oh you who seeks the world with greed!*
   Necessary food is all you really need
4. *I swear! Soon the day will arrive*
   When everyone upon it shall die

(64) قِصَرُ الدَّهْرِ
64- The Shortness of Time

The Prophet ﷺ stated that there are two blessings of Allāh that many people are deceived about. The first is the blessing of good health, while the second is the blessing of free time. It is really unfortunate to see how we pass our lives, investing our time and efforts in avenues that bear no fruit, and give us no real benefit in this world, or the next.

أَلَمْ تَـــرَ أَنَّ الـــدَّهْرَ يَـــوْمٌ وَلَيْلَـــةٌ (1) يَكُـرَّانِ مِـنْ سَبْتٍ يَفُـوْتُ إِلَى سَبْتِ
فَقُـلْ لِجَدِيْـدِ الثَّـوْبِ لاَبُـدَّ مِـنْ بِلًى (2) وَقُلْ لِاجْتِمَاعِ الشَّمْلِ لاَبُدَّ مِنْ شَتِّ

1. *Do you not see that time is the continuity of night and day*
   From one Saturday to the other, time just passes away
2. *So tell the new cloth, it must get torn and will dilapidate*
   And tell the united gathering, that it has to dissipate

(65) الْبُكَاءُ عَلَى النَّبِيِّ (S)

65- Lamenting the Absence of the Beloved Prophet

The passing away of the Holy Prophet S was a real trial for his companions who had dedicated their blood and sweat in following his every command. 'Umar ﷺ was in denial, and threatened to kill anyone who claimed that the Prophet had passed away. 'Uthmān ﷺ was stunned with grief, and could not utter a single world. Sayyidunā 'Alī ﷺ was also silent, and sat still and motionless. Their Prophet was everything in their lives, and hence his passing left them with nothing good to savor in this world.

نَفْسِـيْ عَلَـى زَفَرَاتِهَـا مَحْبُوْسَـةٌ (1) يَـا لَيْتَهَـا خَرَجَـتْ مَـعَ الزَّفَـرَاتِ

لاَخَيْـرَ بَعْـدَكَ فِيْ الْحَيَـاةِ وَإِنَّمَـا (2) أَبْكِـيْ مَخَافَـةَ أَنْ تَطُـوْلَ حَيَـاتِيْ

1. *Even though the sighs and gasps escape, my soul is still stuck inside*
   If only it would also leave me, along with the gasps and sighs
2. *Life offers no good, after you passed away from our lives*
   The fear of yet a long life ahead, is what makes me cry

(66) خَطَرُ النَّظَرِ

66- The Danger of Illicit Glances

Our eyes are one of the passage ways towards reaching our heart. When one looks at sights of evil and temptation, then it invites the heart towards sin and immodesty. Hence, the Qur'ān has coupled the command of protecting one's privates with the lowering of the gaze, in order to shut the door upon this evil right from the very beginning. May Allāh protect one and all from the evil of such sins.

أَقُـوْلُ لِعَيْـنِيْ اِحْبِسِـيْ اللَّحَظَـاتِ (1) وَلاَتَنْظُـرِيْ يَـا عَـيْنُ بِالسَّـرِقَاتِ

فَكَـمْ نَظْرَةٍ قَـادَتْ إِلَى الْقَلْبِ شَهْوَةً (2) فَأَصْـبَحَ مِنْهَـا الْقَلْـبُ فِيْ حَسَـرَاتِ

1. *"Control your glances", to my eyes, I say*
   And do not steal peeks at evil, the depraved
2. *Desires to the heart, many glimpses do convey*
   Due to which the heart has become depressed and deranged

قافية الجيم

(67) الْفَرَجُ بَعْدَ الشِّدَّةِ
67- Comfort after Calamity

Many a times, especially in the current Muslim world, we find ourselves in situations which render the soul helpless, and leave no hope in sight. It is in such moments that the faith of a Muslim is tested. One should always remember that the night is always darkest before the dawn, and after hardship there always comes ease. If the believers choose to pass these moments complaining and without faith, then they shall be questionable before Allāh. However, if these moments are passed with patience and prayer, then these very moments will pave the path for spiritual elevation and success for the believers.

إِذَا النَّائِبَـاتُ بَلَغْـنَ الْمَـدَى (1) وَكَـادَتْ تَـذُوْبُ لَهُـنَّ الْمُهَـجْ
وَحَـلَّ الْـبَلاَءُ وَبَـانَ الْعَـزَاءُ (2) فَعِنْـدَ التَّنَـاهِيْ يَكُـوْنُ الْفَـرَجْ

1. *When calamities reach their final extent*
   That their intensity causes the soul to melt
2. *When adversities take root, and solace bids farewell*
   then in dire and hard times, comes comfort and rest

قافية الحاء

(68) الْفَرْقُ بَيْنَ الأَخْيَارِ وَالأَشْرَارِ

68- The Difference Between the Noble and the Nefarious

Wise people choose their company after much consideration, and treat different people accordingly. They are well aware of the fact that the company of a righteous friend is like a fragrance that will rub off on their clothes. While the company of an evil friend is like a fire that is sure to throw some sparks upon those that are close to it.

أَلاَ اِصْحَبْ خِيَارَ النَّاسِ تَنْجُ سَالِمًا (1) وَمَنْ صَحِبَ الأَشْرَارَ يَوْمًا سَيُجْرَحُ

وَإِيَّاكَ يَوْمًا أَنْ تُمَازِجَ جَاهِلاً (2) فَتَلْقَى الَّذِيْ لاَتَشْتَهِيْ حِيْنَ يَمْزَحُ

وَلاَتَكُ عِرِّيْضًا تُشَاتِمُ مَنْ دَنَا (3) فَتُشْبِهَ كَلْبًا بِالسَّفَاهَةِ يَنْبَحُ

إِذَا مَا كَرِيْمٌ جَاءَ يَطْلُبُ حَاجَةً (4) فَقُلْ قَوْلَ حُرٍّ مَاجِدٍ يَتَسَمَّحُ

فَبِالرَّأْسِ وَالْعَيْنَيْنِ مِنِّيْ قَضَاؤُهَا (5) وَمَنْ يَشْتَرِيْ حَمْدَ الرِّجَالِ سَيَرْبَحُ

1. *Listen! Befriend the best of people and you shall remain safe*
   For the ones that befriend the wretched, will soon end up hurt one day
2. *Save yourself from the day that you befriend an ignorant mate*
   Unwanted things from his informality and joking you shall face
3. *With the wretched, curses and quarrels, do not exchange*
   Becoming like the dog that barks out of stupidity in vain
4. *When an aristocratic and noble person comes to you with a request*

You should answer his appeal with generosity, nobility and respect

5. *I dedicate myself fully in fulfilling such necessities and concerns*
   The one who wins the people's praise, much benefit he shall earn

قافية الدال

(69) عَلَى مَسْمَعٍ مِنَ الرَّسُوْلِ (S)

69- Verses that were presented before the Prophet of Allāh.

Our beloved and revered Prophet Muḥammad S is the best of creations. It is because of his association that the city of Madīnah has its reverence. It is because of our relation with him that we have been called the best of all nations. His actions are loved so dearly by Allāh ﷻ, that anyone who imitates even the smallest of his actions gets rewarded for following a Sunnah. Hence any association with the Holy Prophet S is a source of reverence and honour, and should be expressed with great pride and joy by the believer.

أَنَا أَخُوْ الْمُصْطَفَى لاَشَكَّ فِيْ نَسَبِيْ (1) مَعْـهُ رَبِيْـتُ وَسِـبْطَاهُ هُمَـا وَلَـدِيْ

جَـدِّيْ وَجَـدُّ رَسُـوْلِ اللهِ مُتَّحِـدٌ (2) وَفَـاطِمٌ زَوْجَـتِيْ لاَ قَـوْلَ ذِيْ فَنَـدِ

صَـدَّقْتُهُ وَجَمِيْـعُ النَّـاسِ فِيْ ظُلَـمٍ (3) مِـنَ الضَّـلاَلَةِ وَالإِشْـرَاكِ وَالنَّكَـدِ

اَلْحَمْـدُ للهِ فَـرْدًا لاَشَـرِيْكَ لَـهُ (4) البَـرُّ بِالْعَبْـدِ وَالْبَـاقِيْ بِـلاَ أَمَـدِ

1. *I am the Prophet's brother, no doubt in my lineage and ancestry*
   My two sons are his grandsons, and my upbringing was in his company
2. *His grandfather and mine are one and the same*
   Fāṭimah is my wife, no lies do I say

3. *I accepted and believed in him, when all the people-*
   Were stuck in the darkness of deviation, Shirk[1], and evil
4. *For Allāh alone, the one without partners, belongs all the praise*
   The One who is ever living without an end, and Kind towards His slaves

(70) الرَّدُّ عَلَى الْخَوَارِجِ
70- Refuting the Khawārij

During the Khilāfah of Sayyidunā 'Alī C, a group called "Khawārij" emerged. They rebelled against his rule and claimed him to be a non-believer. Sayyidunā 'Alī C replies with the following to them:

يَـا شَـاهِدًا لِلَّهِ وَحِّـدْ وَاشْـهَدِ (1) أَنِّيْ عَلَـى دِيْـنِ النَّـبِيِّ أَحْمَـدِ
مَـنْ شَـكَّ فِيْ أَمْـرِيْ فَـإِنِّيْ مُهْتَـدِ (2) يَـا رَبِّ فَاجْعَلْ فِيْ الْجِنَانِ مَـوْرِدِيْ

1. *Oh the one who believes, Say that Allāh is one*
   And testify that I am on Muḥammad's religion
2. *So if they doubt my faith, I know that I am guided right*
   Oh Lord! Make for me an abode in the glorious paradise

(71) صَاحِبُ التِّيْهِ
71- The Arrogant One

Sayyidunā 'Alī C once saw a man lost in the love of this world, walking in a proud manner. At this moment, he recited the

1 Ascribing partners to Allāh

following verses

يَـــامُؤْثِرَ الـــدُّنْيَا عَلَـــى دِيْنِـــهِ (1) وَالتَّائِـــهَ الْحَيْـــرَانَ عَـــنْ قَصْـــدِهِ
أَصْـبَحْتَ تَرْجُـوْ الْخُلْـدَ فِيْهَـا وَقَـدْ (2) أَبْـرَزَ نَـابُ الْمَـوْتِ عَـنْ حَـدِّهِ
هَيْهَـــاتَ إِنَّ الْمَـــوْتَ ذُوْ أَسْـــهُمٍ (3) مَـــنْ يَرْمِـــهِ يَوْمًـــا بِهَـــا يُـــرْدِهِ
لاَيُصْـلِحُ الْـوَاعِظُ قَلْـبَ امْـرِىءٍ (4) لَمْ يَعْـــزِمِ اللهُ عَلَـــى رُشْـــدِهِ

1. *Oh the one who gives preference to this world upon his religion*
   Falls in pride and deviates due to his perception and vision

2. *You spend your days hoping for life to last forever*
   While death has already revealed the sharpness of its fangs
3. *Alas! Indeed death possesses many arrows in its quiver*
   then one day whoever it chooses to strike, it kills that man
4. *Fixing people's heart, advisors and preachers cannot do ever*
   If Allāh does not choose guidance as his fate and circumstance

(72) فَوَائِدُ الأَسْفَارِ
72- The Benefits of Travelling

The world contains many different areas with different peoples, cultures and sceneries. Many lessons and adventures await the person willing to tread the path of a journey. He frees his mentality from being confined to the ideals of the bubble that surrounds him, and opens him to different mindsets, new perspectives and to the benefits of the world.

تَغَرَّبْ عَنِ الأَوْطَانِ فِيْ طَلَبِ الْعُلَى (1) وَسَافِرْ فَفِيْ الأَسْفَارِ خَمْسُ فَوَائِدِ
تَفَرُّجُ هَمٍّ وَاكْتِسَابُ مَعِيْشَةٍ (2) وَعِلْمٌ وَآدَابٌ وَصُحْبَةُ مَاجِدِ
فَإِنْ قِيْلَ فِيْ الأَسْفَارِ ذُلٌّ وَمِحْنَةٌ (3) وَقَطْعُ الْفَيَافِيْ وَارْتِكَابُ الشَّدَائِدِ
فَمَوْتُ الْفَتَى خَيْرٌ لَهُ مِنْ قِيَامِهِ (4) بِدَارِ هَوَانٍ بَيْنَ وَاشٍ وَ حَاسِدِ

1. *Emigrate from your countries in search of greatness and elevation*
   Travel! For travelling has five benefits and remunerations
2. *The removal of grief , and earning a living through occupations*
   Gaining knowledge and etiquette, and good people's association
3. *If one says that journeys lead to humility, hard work and affliction*
   Treading through forests, and facing many hardships and tribulations
4. *Then for a young man, his death is much better than him being stationed*
   With slanderers and the envious, in a place of humiliation

(73) بِنَاءُ الْمَسَاجِدِ
73- Building of Masjids

Masjids are the houses of Allāh ﷻ, and the hearts of the Muslim community. The ones who have dedicated themselves to them are considered to be the neighbours of Allāh ﷻ, and cannot be compared to the ones that arrogantly avoid all association with these blessed places.

لاَيَسْتَوِيْ مَنْ يَعْمُرُ الْمَسَاجِدَا (1) وَمَنْ بَيِيْتُ رَاكِعًا وَسَاجِدَا
يَدْأَبُ فِيْهَا قَائِمًا وَقَاعِدَا (2) وَمَنْ يَكُرُّ هَذَا مُعَانِدَا

وَمَــنْ يُــرَى عَــنِ الْغُبَــارِ حَائِــدًا

1. *People who take part in the masjids' construction*
   And those who spend their nights within in prostration
2. *Forever found inside, they persist with determination*
   Cannot be like those who turn away in opposition
   Even dodging the dust of its construction

(74) لاَتُؤَجِلُ فِعْلَ الْخَيْرِ
74- Do Not Delay in Good Deeds

As humans, the time of our deaths has been inscribed in fate and no soul shall live even a moment longer. Death neither spares the old, nor does it have mercy upon the young. So hasten towards good deeds, for none knows when the last grain of sand will fall down the hourglass of our lives, and we too shall find death waiting before us, wielding an arrow containing our names.

مَضَى أَمْسُكَ الْبَاقِيْ شَهِيْدًا مُعَدَّلاً (1) وَأَصْبَحْتَ فِيْ يَوْمٍ عَلَيْكَ شَهِيْدُ
فَإِنْ كُنْتَ فِيْ الأَمْسِ اقْتَرَفْتَ إِسَاءَةً (2) فَثَنِّ بِإِحْسَانٍ وَأَنْتَ حَمِيْدُ
وَلاَتُرْجِ فِعْلَ الْخَيْرِ يَوْمًا إِلَى غَدٍ (3) لَعَلَّ غَدًا يَأْتِيْ وَأَنْتَ فَقِيْدُ
وَيَوْمُكَ إِنْ عَايَنْتَهُ عَادَ نَفْعُهُ (4) إِلَيْكَ وَمَاضِيْ الأَمْسِ لَيْسَ يَعُوْدُ

1. *Your yesterday passed, but as a just witness it now remains*
   While today is such a witness, against you it shall testify
2. *If yesterday you had committed a sin, an act of shame*
   Then become praiseworthy, erase it with a good deed and rectify
3. *Never delay until tomorrow a good deed of today*
   For when tomorrow comes, who knows if you will even be alive?

4. *If you ponder upon your today, its benefits you gain*
   While your yesterday is not going to come again and re-arrive

(75) ذَهَابُ الْخُلاَّنِ
75- The Separation of Friends

Friendship is that blessing of Allāh ﷻ, which gives a man support, joy and eventually becomes the backbone of a person. This backbone crumbles, only when a person is faced with the harsh reality of death. For death spares none, and no friendship is free from separation.

ذَهَبَ الَّذِيْنَ عَلَيْهِمُ وَجْدِيْ (1) وَبَقِيْتُ بَعْدَ فِرَاقِهِمْ وَحْدِيْ
مَنْ كَانَ بَيْنَكَ فِيْ التُّرَابِ وَبَيْنَهُ (2) شِبْرَانِ فَهْوَ بِغَايَةِ الْبُعْدِ
لَوْ كُشِّفَتْ لِلْمَرْءِ أَطْبَاقُ الثَّرَى (3) لَمْ يُعْرَفِ الْمَوْلَى مِنَ الْعَبْدِ
مَنْ كَانَ لاَيَطَأُ التُّرَابَ بِرِجْلِهِ (4) يَطَأُ التُّرَابَ بِنَاعِمِ الْخَدِّ

1. *The ones that I loved and cherished have all departed and left*
   After their departure, I am alone in this world by myself
2. *You and the beloved are parted by just two hand spans of sand*
   However, In fact the distance is quite far and grand
3. *If the levels of sand were removed, from the graves*
   You'd see no difference between the owner and the slave
4. *Such people that would not walk on sand with their bare feet*
   They now lie, with sand tightly pressed against their cheeks

(76) لاَ أَرَى أَحَدًا
76- I See No One

The population of humans has reached over 7 billion in the world today. Yet true humanity is rare to find. Similarly, Sayyidunā ʻAlī C states that although he is surrounded by people, he cannot see even a single example of a human being from amongst them.

مَا أَكْثَرَ النَّاسَ لاَ بَلْ مَا أَقَلَّهُمُ (1) اللهُ يَعْلَمُ أَنِّيْ لَمْ أَقُلْ فَنَدَا
إِنِّيْ لَأَفْتَحُ عَيْنِيْ حِيْنَ أَفْتَحُهَا (2) عَلَى كَثِيْرٍ وَلَكِنْ لاَ أَرَى أَحَدَا

1. *People are so many! No wait! They are less*
   My Allāh knows that no lies do I allege
2. *I open my eyes upon many- but yet!*
   I see no one.

(77) سِهَامٌ صَائِبَةٌ
77-The Arrows that Never Miss

Death has already marked each of us and now patiently waits with its finger on the trigger for the right time to strike. It is that merciless mercenary that spares no one and does not grant its hunt even an extra second to live. It ignored the cries of many, who cried for mercy upon its arrival. While it came bearing gifts for those that prepared themselves for this inevitable occurence.

الْمَوْتُ لاَ وَالِدًا يُبْقِيْ وَلاَ وَلَدًا (1) هَذَا السَّبِيْلُ إِلَى أَنْ لاَ تَرَى أَحَدَا
مَاتَ النَّبِيُّ وَلَمْ يَخْلُدْ لِأُمَّتِهِ (2) لَوْ خَلَّدَ اللهُ خَلْقًا قَبْلَهُ خَلَدَا
لِلْمَوْتِ فِيْنَا سِهَامٌ وَهِيَ صَائِبَةٌ (3) مَنْ فَاتَهُ الْيَوْمَ سَهْمٌ لَمْ يَفُتْهُ غَدَا

1. *Neither the father will be spared, nor the son will be pardoned by death*
   Its course remains until no one can be seen, and no one is left

2. *The Prophet passed away, did not stay alive to aid his nation*
   If Allāh granted eternal life before him for any of his creations
   Then surely He would have granted His beloved Prophet immortalization
3. *Death has its arrows for every one of us, and they never miss*
   One may dodge an arrow today, but tomorrow he will surely get hit

(78) أُصُوْلُ الْمَوَدَّةِ وَالْوَفَاءِ

78- Rules of Friendship and Loyalty

The life of a Muslim consists of such rules and etiquettes that drip of nobility. The noble are always loyal to their friends and the ones they love. They treat them according to the golden rule; "Love will teach you its own etiquettes."

مَـا وَدَّنِيْ أَحَـدٌ إِلَّا بَـذَلْتُ لَـهُ (1) صَـفْوَ الْمَـوَدَّةِ مِـنِّيْ آخِـرَ الأَبَـدِ
وَلاَ قَـلاَنِيْ وَإِنْ كَـانَ الْمُسِـيْءَ بِنَـا (2) إِلاَّ دَعَـوْتُ لَـهُ الـرَّحْمَنَ بِالرَّشَـدِ
وَلاَ ائْتُمِنْتُ عَلَى سِرٍّ فَبُحْتُ بِهِ (3) وَلاَ مَـدَدْتُ إِلَى غَـيْرِ الْجَمِيْـلِ يَـدِيْ
وَلاَ أَقُـوْلُ نَعَـمْ يَوْمًـا فَأُتْبِعَـهُ (4) بِـلاَ وَلَـوْ ذَهَبَـتْ بِالْمَـالِ وَالْوَلَـدِ

1. *Whenever someone loved and befriended me*
   I loved him purely with devout sincerity
   Devoted my affection till eternity
2. *Whenever someone loathed and detested me*
   And even though he had wronged me, improperly
   I prayed to al- Raḥmān for his guidance and piety
3. *Whenever I was entrusted with a secret*
   That secret I always protected and kept
   Only towards good, my hands I ever extend

4. *Whenever, to something I ever said yes*
   I will never turn it into a no instead
   Even if it costs me my children and wealth

(79) حَقُّ الصَّدِيْقِ
79- Rights of a Friend

Sayyidunā ʻAlī C honoured and valued friendship. He was also blessed with a very special Duʻā of the Prophet S. The Prophet S once supplicated to Allāh ﷻ, "Oh Allāh! Whoever befriends ʻAlī, befriend him as well. And whoever becomes his enemy, become his enemy as well."

إِذَا مَـا الْمَـرْءُ لَمْ يَحْفَـظْ ثَلاَثًـا (1) فَبِعْـهُ وَلَـوْ بِكَـفٍّ مِـنْ رَمَـادِ
وَفَـاءً لِلصَّـدِيْقِ وَبَـذْلَ مَـالٍ (2) وَكِتْمَـانَ السَّـرَائِرِ فِيْ الْفُـؤَادِ

1. *Sell the man, if three things he does not value and respect*
   Even if it is in exchange for a handful of ash that you get
2. *Loyalty to friends, and upon them spending of one's wealth*
   And keeping a friend's secrets, hidden well inside the chest

قافية الراء

(80) عُدْوَانُ الأَعْدَاء
80-The Hostility of Enemies

The Muslims faced a divide in the rule of Sayyidunā ʻAlī C. This gave rise to extremely harsh conditions, especially for Sayyidunā ʻAlī C. He gives an account of that experience below.

تِلْكُمْ قُرَيشٌ تَمَنَّتْنِيْ لِتَقْتُلَنِيْ (1) فَلا وَ رَبِّكَ مَا فَازُوا وَ مَا ظَفِرُوْا
فَإِنْ هَلَكْتُ فَرَهْنٌ ذِمَّتِيْ لَهُمُ (2) بِذَاتِ وَقْبَيْنِ لاَ يَعْفُوْ لَهَا أَثَرُ

وإنْ بَقَيْتُ فَإِنِّيْ لَسْتُ مُتَّخِذًا (3) أَهْلاً وَ لاَ شِيْعَةً فِي الدِّيْنِ إذَا فَجَرُوا
قَدْ نَاصَبُوْنِي فِي حربٍ مُضَرَّسَةٍ (4) مَالَمْ يُلاقِ أَبُوبَكْرٍ وَلاَ عُمَرُ

1. *The Quraysh used to want my arrest, in order to kill me*
   But by Allāh! They never succeeded and were never given victory
2. *However now if I am murdered, they will have to take its revenge*[1]
   My murder will not be still, like the water of a two holed boulder
3. *And if I remain alive, I will not include*
   the transgressors in my forces, nor in my family
4. *For they declared such a murderous war against me*
   The likes of which Abū Bakr and ʻUmar did not even see

1 When the Quraysh were not Muslim they had wanted his capture and his death. But after they accepted Islām they became his companions and stood for his defence.

(81) لَيْلَةُ الغَارِ

81- The Night of the Cave

During the night of al-Ḥijrah, the enemies of Islām had plotted to murder the Prophet of Allāh ﷺ. *Allāh* ﷻ *informed his beloved Prophet* S *of this, and the Prophet* S *decided to leave for Madīnah. In order to deceive the enemies and to return the trusts kept by the Meccans with the Prophet* S*, Sayyidunā 'Alī* C *was assigned to sleep in the Prophet's bed. In the meantime the Prophet* S *had already escaped to the cave of Thawr. This poem explains "The night of the cave."*

وَقَيْتُ بِنَفْسِيْ خَيْرَمَنْ وَطِئَ الْحَصَى (1) وَمَنْ طَافَ بِالْبَيْتِ العَتِيْقِ وَبِالحَجْرِ

مُحَمَّدٌ لَمَّا خَافَ أَنْ يَمْكُرُوا بِهِ (2) فَوَقَّاهُ رَبِّي ذُو الجَلالِ مِنَ الْمَكْرِ

وَ بِتُّ أُرَاعِيْهِمْ مَتَى يَنْشُرُوْنَنِيْ (3) وَ قَدْ وَطَّنْتُ نَفْسِيْ عَلَى القَتْلِ وَ الأَسْرِ

وَبَاتَ رَسُولُ اللهِ فِي الغَارِ آمِنًا (4) هُنَاكَ وَ فِيْ حِفْظِ الإِلَهِ وَ فِيْ سِتْرِ

1. *I protected the best man to walk the earth with my life and body,*
   The best of those who make Tawaf of the Ka'ba and Hajral Aswad, was he
2. *Muḥammad; for when he feared from the disbelievers a cunning conspiracy*
   Then my Almighty Lord saved him, by from their treacherous strategy
3. *I spent the night waiting to be awoken by the enemies*
   To be killed or captured, I had already prepared myself mentally
4. *While the Prophet spent his night over there in the cave safely,*
   In the safety and the concealing of his Lord; The Almighty

(82) زَمَنُ الإِقْبَالِ
82- The Age of Prosperity

A young person can prove to be quite profitable to a lot of people. As long as this person continues to benefits others, he will find himself surrounded by comrades and friends. But as this person begins to age, his friends will also start to leave him in search of a younger counterpart to leech benefits off of.

الْمَرْءُ فِيْ زَمَنِ الإِقْبَالِ كَالشَّجَرَهْ (1) وَالنَّاسُ مِنْ حوْلِهَا مَا دَامَتِ الثَّمَرَهْ
حَتَّى إِذَا رَاحَ عَنْهَا حِمْلُها انْصَرَفُوا (2) وَ خَلَّفُوهَا تُقَاسِيْ الْحَرَّ وَ الغَبَرَهْ
وَ حَاوَلُوا قَطْعَهَا مِنْ بَعْدِ مَا شَفِقُوا (3) دَهْرًا عَلَيْهَا مِنَ الأَرِيَاحِ وَ الغَبَرَهْ
قَلَّتْ مُرُوْءَاتُ أَهْلِ الأَرْضِ كُلِّهِمِ (4) إِلاَّ الأَقَلَّ فَلَيْسَ العُشْرُ مِنْ عَشَرَهْ
لا تَحْمَدَنَّ امْرَءً حَتَّى تُجَرِّبَهُ (5) فَرُبَّمَا لَمْ يُوَافِقْ خُبْرُهُ خَبَرَهْ

1. *A man is like a tree in his age of prosperity and youth*
   People surround it as long it continues to bear fruit
2. *But when its fruits leave, then the people abandon it all alone*
   And leave it to endure and tolerate heat and dust on its own
3. *And they try to raze it to the ground and cut it out of 'pity'*
   After passing a lifetime facing dust and winds in misery
4. *Decency and humanity is dead, except for in a few men*
   But they are so few, that do not even make up ten percent
5. *Never praise a man, until he clears tests and examinations*
   Sometimes his reality does not live up to his reputation

(83) الرِّزْقُ مَقْسُوْمٌ

83- The Provisions Have Already Been Distributed

Most of us find ourselves chasing our livelihood, making it the purpose of our lives. Many of us even indulge in Ḥarām in order to attain a better living. A Muslim should remember that the purpose of his life is to please Allāh ﷻ. He is supposed to work hard in order to provide for his family, without forgetting the purpose of his life, or getting involved in Ḥarām.

لِلنَّاسِ حِرْصٌ عَلَى الدُّنْيَا بِتَدْبِيْرِ (1) وَصَفْوُهَا لَكَ مَمْزُوْجٌ بِتَكْدِيْرِ
كَمْ مِنْ مُلِحٍّ عَلَيْهَا لاَ تُسَاعِدُه (2) وَ عَاجِزٍ نَالَ دُنْيَاهُ بِتَقْصِيْرِ
لَمْ يُرْزَقُوْهَا بِعَقْلٍ حِيْنَمَا رُزِقُوْا (3) لَكِنَّهُمْ رُزِقُوْهَا بِالْمَقَادِيْرِ
لَوْ كَانَ عَنْ قُوَّةٍ أَوْ عَنْ مُغَالَبَةٍ (4) طَارَ الْبُزَاةُ بِأَرْزَاقِ الْعَصَافِيْرِ

1- *In order to gain this world, people resort to many plots and tricks*
However with filth, its every good and pure thing is mixed
2- *There are many who chase this world, but don't gain it still*
While others attain it without much effort or skill
3- *Men are not provided on the basis of their intellectual state*
They are actually given provisions according to their fate
4- *If provisions were given, with power and might as a basis*
Then the food of the sparrows, the falcons would take it

(84) العِلْمُ فِي الصِّغَرِ

84- Knowledge Acquired During Childhood

Youth is that limitless treasure that allows one to mould himself into practically anything. The knowledge learned during this age is priceless, and remains with the person forever. It is really a loss for those that waste this age in trivial pursuits and regret its loss only after this age has passed.

حَرِّضْ بَنِيْكَ عَلَى الآدَابِ فِي الصِّغَرِ (1) كَيْمَا تَقَرَّ بِهِمْ عَيْنَاكَ فِي الْكِبَرِ

وَ إِنَّمَا مَثَلُ الآدَابِ تَجْمَعُهَا (2) فِي عُنْفُوَانِ الصِّبَا كَالنَّقْشِ فِي الْحَجَرِ

هِيَ الْكُنُوزُ الَّتِيْ تَنْمُو ذَخَائِرُهَا (3) وَ لاَيُخَافُ عَلَيْهَا حَادِثُ الغِيَرِ

إِنَّ الأَدِيْبَ إِذَا زَلَّتْ بِهِ قَدَمٌ (4) يَهْوِيْ إِلَى فُرُشِ الدِّيْبَاجِ وَ السُّرُرِ

النَّاسُ إِثْنَانِ ذُوْعِلْمٍ وَ مُسْتَمِعٌ (5) وَاعٍ وَ سَائِرُهُمْ كَاللَّغْوِ وَ العَكَرِ

1- *Encourage your children to learn culture at a young age in their lives*
   So when they get older, they become the coolness of your eyes
2- *For the example of culture learned at a young age*
   Is like inscription, when upon a rock its engraved
3- *It's such a treasure, which continues to grow eternally*
   Without the fear of losing it due to any calamity
4- *When a well-cultured person stumbles and trips*
   Then a carpet of velvet and silk breaks his slip
5- *Only two types of people can be classified within humanity*
   The ones with knowledge, and the ones who study
   While the rest are just useless, turbid and muddy

(85) الغِنَى وَ الْفَقْرُ
85- Wealth and Poverty

Although wealth does not necessarily benefit a person in the afterlife, it certainly can make this life much easier. It would be foolish to not acknowledge this fact. Poverty on the other hand, can become one of the biggest trials upon a person. However, as Muslims we must remember that they are both from Allāh ﷻ. If the wealthy person is grateful to Allāh ﷻ, and the poor person has patience then they both will be rewarded. However, if the wealthy person is ungrateful, and the poor person is impatient and disobeys Allāh ﷻ due to it, then both of these situations are curses upon them.

بَلَوْتُ صُرُوْفَ الدَّهْرِ سِتِّيْنَ حِجَّةً (1) وَ جَرَّبْتُ حَالَيْهِ مِنَ الْعُسْرِ وَ الْيُسْرِ
فَلَمْ أَرَ بَعْدَ الدِّيْنِ خَيْرًا مِنَ الغِنَى (2) وَلَمْ أَرَ بَعْدَ الكُفْرِ شَرًّا مِنَ الْفَقْرِ

1- *I tested the changes and tides of time,*
for sixty long years continuously
I have experienced its two conditions
Easiness and difficulty

2- *After the blessing of Imān,*
Wealth was the best, that I did see
After the calamity of Kufr,
I never saw one as severe as poverty

(86) الْمَوْتُ الغَادرُ
86- Death is Deceiving

Death is one of the most agreed upon facts about life, and yet it is also the most deceiving. Many people in the modern world do

not even like the mention of death, and continue live life like it will never last. The example of a person who just lives his life without looking at the consequences is that of a person who spends endlessly with his credit card thinking that everything is for free! Soon the consequences of his actions will catch up to him, and he will suffer.

تُؤَمِّـلُ فِي الـدُّنْيَا طَـوِيْلاً وَلاتَـدْرِيْ (1) إِذَا جَـنَّ لَيْـلٌ هَـلْ تَعِـيْشُ إِلَى الفَجْـرِ
فَكَـمْ مِنْ صَـحِيْحٍ مَاتَ مِنْ غَيْرِ عِلَّةٍ (2) وَ كَـمْ مِنْ عَلِيْلٍ عَاشَ دَهْرًا إِلَى دَهْرِ
وَكَـمْ مِـنْ فَـتىً يُمْسِـيْ وَ يُصْـبِحُ آمِنًـا (3) وَ قَـدْ نُسِـجَتْ أَكْفَانُهُ وَ هْوَ لاَيَدْرِيْ

1- *You do not know, as you continue hoping for a long life*
that you will live till the day, after entering the night
2- *How many healthy people died without a disease or injury*
And how many sick ended up living for years continuously
3- *How many youth spend their life, without any fear or care*
Little do they know, their Kafan[1] has already been prepared

(87) الشَّيْبُ
87- White Hair

People do wrong in their youth with the excuse that they have many years in their life yet to come. Although this is completely wrong, there is no excuse for the person who sees white hair on his head every time he looks in the mirror. This is because white hair is a clear reminder that our days are numbered, and death is around the corner.

الشَّـيْبُ عُنْـوَانُ الْمَنِيَّـةِ (1) وَ هْـوَ تَـارِيْخُ الكِبَـرْ

1 Shroud used to cover dead bodies

(**2**)

(**3**)

1- *White hair is a sign of the coming of death*
   The date when your old age has commenced,
2- *The whiteness of your hair, is your hair's death*
   And as your hair dies, your turn is next
3- *When you see white hair covering your head*
   Beware beware! remember Allāh and save your self

(88) الْمُلُوكُ وَ القُصُوْرُ

88- Kings and Castles

Time is probably the most unpredictable thing in the world. A person can wake up rich and lose his entire estate by the time he reaches the night. The only certainty about time is that it does not spare a single person, as everyone and everything has to end.

رَأَيْتُ الدَّهْرَ مُخْتَلِفًا يَدُوْرُ (**1**) فَلاَ حُزْنٌ يَدُوْمُ وَلا سُرُوْرُ
وَ قَدْ بَنَتِ الْمُلُوكَ بِهِ قُصُورًا (**2**) فَلَمْ تَبْقَ الْمُلُوكُ وَلاَ القُصُوْرُ

1. *I have seen the tides of time go forth and back*
   Neither does sadness nor happiness ever last
2. *The Kings made castles in these time frames*
   But neither the kings, nor the castles remained

(89) الْمُجِيْرُ الغَفُوْرُ
89- The Most Forgiving and The Giver of Amnesty

Allāh ﷻ is our only hope for tomorrow. Although all of us lack the deeds to deserve paradise, we also lack the power to endure Hell. We only place our hopes in the mercy of Allāh ﷻ to save us, our families, friends, and teachers from His punishment, and to reward us with His paradise.

أَيَـا مَـنْ لَـيْسَ لِيْ مِنْـهُ مُجِيْـرُ (1) بِعَفْوِكَ مِنْ عِقَابِكَ أَسْتَجِيْرُ
أَنَـا العبـدُ الْمُقِـرُّ بِكُـلِّ ذَنْـبٍ (2) وَ أَنْـتَ السَّـيِّدُ الصَّـمَدُ الغَفُـوْرُ
فَـإِنْ عَـذَّبْتَنِيْ فَالـذَّنْبُ ذَنْـبِيْ (3) وَ إِنْ تَغْفِرْ فَأَنْتَ بِـه جَدِيْرُ

1. *Oh the one against whom none can give me sanctuary*
   So due to Your mercy, against Your punishment I ask You for amnesty
2. *I am such a slave, who accepts his every sin and agrees*
   While You are the Independent[1] Lord, the Giver of mercy
3. *If You punish me, then its due to my sins and immoralities*
   But if You forgive me, then of that You are more than worthy

(90) غَضُّ النَّظَرِ
90- Overlooking

Many patient and wise people choose not to say many things that they see around them. The ignorant think them to be a fool. However, they can see everything, but choose not to bring its

1 The word "الصَّمَد" actually refers to that being that does not need anyone or anything in any given situation or time, while everyone and everything is utterly dependent upon Him in their every affair, in every second of their lives

mention upon their tongues.

أُغَمِّـــضُ عَيْـــنِيْ فِيْ أُمُـــوْرٍ كَثِيْـــرَةٍ (1) وَ إِنِّيْ عَلَـى تَـرْكِ الغُمُـوْضِ قَـدِيْرُ
وَمَا عَنْ عَمًى أُغْضِيْ وَ لَكِنْ لَرُبَّمَا (2) تَعَامَى وَ أَغْضَى الْمَرْءُ وَ هْوَ بَصِيْرُ
وَ أَسْكُتُ عَنْ أَشْيَاءَ لَوْ شِئْتُ قُلْتُهَا (3) وَ لَـيْسَ عَلَيْنَـا فِي الْمَقَـالِ أَمِيْـرُ
أُصَـبِّرُ نَفْسِـيْ بِاجْتِهَـادِيْ وَ طَـاقَتِيْ (4) وَ إِنِّيْ بِـأَخْلاَقِ الْجَمِيْـعِ خَبِيْـرُ

1. *I overlook many things and pretend not to see*
   Even though I am able to see it clearly
2. *It's not that I don't see these things due to being blind*
   But a person with vision pretends to be blind, at times
3. *I remain quiet regarding many things, If I want I can speak*
   For there is no person in charge over us regarding our speech
4. *I force myself to be patient, with my perseverance and strength*
   though I am fully aware of the real character of all of them

قافية السين

(91) أَبْنَاءُ القُبُوْرِ
91 - The Dwellers of the Grave

The graveyard is a reminder for all of us. It reminds us that our lives and everything we deem important is temporary. It is a reminder that all the titles and distinctions we acclaim are arbitrary. It reminds us all that our lives, dreams and goals will come to an end one day and our grave will be our life's only trace left behind upon the face of this Earth.

سَلاَمٌ عَلَى أَهْلِ القُبُوْرِ الدَّوَارِسِ (1) كَـأَنَّهُمْ لَمْ يَجْلِسُـوْا فِي الْمَجَـالِسِ
وَلَمْ يَشْـرَبُوْا مِـنْ بَـارِدِ الْمَـاءِ شُـرْبَةً (2) وَلَمْ يَأْكُلُوْ مِنْ خَيْرِ رَطْبٍ وَ يَابِسِ
ألاَ خَـبِّرُونِيْ أَيْـنَ قَبْـرُ ذَلِـيْلِكُمْ (3) وَ قَبْـرُ العَزِيْـزِ البَـاذِخِ الْمُتَنَـافِسِ

1. *Salām upon the dwellers of forgotten graves*
   As if in gatherings they did not congregate
2. *As if the drink of cool water they never did taste*
   And never ate, from the fruit of wet and dry dates
3. *Tell me the difference, where are the graves of the disgraced?*
   And where are the graves of the competitive great?

(92) العِلْمُ وَ التَّقْوَى
92- 'Ilm and Taqwā

'Ilm and Taqwā (popularly translated as knowledge and piety) are vital ingredients in the recipe of success. In the following poem, Sayyidunā 'Alī C affectionately advises the youth to yearn for

qualities, which will pave the path for their success.

العِلْـمُ زَيْـنٌ فَكُـنْ لِلْعِلْـمِ مُكْتَسِـبَا (1) وَ كُـنْ لَـهُ طَالِبًا مـا عِشْـتَ مُقْتَبِسَـا
أُزُكُـنْ إِلَيْـهِ وَثِـقْ بِـاللهِ وَ اغْـنَ بِـهِ (2) وَكُـنْ حَلِيْمًـارَزِيْنَ الْعَقْـلِ مُحْتَرِسًـا
وَ كُـنْ فَتىً مَاسِـكًا مَحْضَ التُّقَى وَرِعًا (3) لِلـدِّيْنِ مُغْتَنِمًـا لِلْعِلْـمِ مُفْتَرِسَـا
فَمَـنْ تَخَلَّـقَ بِـالآدَابِ ظَـلَّ بِهَـا (4) رَئِـيْسَ قَـوْمٍ إِذَا مَـا فَـارَقَ الرُّؤَسَـا

1. *ʻIlm is beauty and elegance, hence ʻIlm you must obtain*
   Be its student and keep seeking it as long as you remain
2. *Yearn for it, trust Allāh, for with this trust enriched you should be*
   Be patient, honorable with knowledge, vigilant and keen
3. *A young man who grasps piety and regard you must become*
   Who values his faith, and acquires ʻIlm and wisdom
4. *For when etiquettes lack in the leaders of a nation and race*
   Then the person moulded with etiquettes, ends up taking their place

(93) طَرِيْقُ النَّجَاةِ
93- The Way of Salvation

Our lives are walking contradictions. We claim to believe the Qur'ān is the book of Allāh, but fail to persevere in understanding it. We claim to believe that our actions bring us great reward, but our efforts are less than an employee working minimum wage. We believe that our sins have grave consequences, but continue indulging in them with our friends and families. If we actually do believe in the basics of our faith, then why do our actions fail to show it?

لاَتـأْمَنِ الْمَـوْتَ فِيْ ظَـرْفٍ وَلاَنَفَـسٍ (1) وَلَـوْ تَمَنَّعْـتَ بِالْحُجَّـابِ وَ الْحَـرَسِ

وَ اعْلَمْ بِأَنَّ سِهَامَ الْمَوْتِ نَافِذَةٌ (2) فِيْ كُلِّ مُدَّرِعٍ مِنَّا وَ مُتَّرِسِ

مَابَالُ دُنْيَاكَ تَرْضَى أَنْ تُدَنِّسَهُ (3) وَ ثَوبُكَ الدَّهْرَ مَغْسُوْلٌ مِنَ الدَّنَسِ

تَرْجُوْ النَّجَاةَ و لَمْ تَسْلُكْ مَسَالِكَهَا (4) إنَّ السَّفِيْنَةَ لاَتَجْرِيْ عَلَى الْيَبَسِ

1. *Never feel safe from death at any given moment or place*
   Though you're protected by guards and men guarding your gates
2. *Just know that through each of us, death's arrows will penetrate*
   Though we are protected between shields and armoured plates
3. *How come you let this world's filth, dirty you and contaminate*
   But you like your clothes to be clean, in a spotless state
4. *You hope for salvation but you do not tread its trail*
   Well upon dry land, a boat can never set sail

قافية الضاد

(94) بَذْلُ الْمَالِ
94- The Spending of Money

The Muslim Ummah is united under the banner of brotherhood. Hence a Muslim should always be ready to spend his wealth for the betterment of his brother Muslim. It is really unfortunate that many efforts around the world are in need of further funding to aid our hungry and needy, but their cries do not even inspire us to spend the change jangling in our pockets.

سَأَمْنَحُ مَالِيْ كُلَّ مَنْ جَاءَ طَالِبًا (1) وَ أَجْعَلُهُ وَقْفًا عَلَى القَرْضِ وَ الفَرْضِ
فَإِمَّا كَرِيْمٌ صُنْتُ بِالْمَالِ عِرْضَهُ (2) وَإِمَّا لَئِيْمٌ صُنْتُ عَنْ لُؤْمِهِ عِرْضِيْ

1. *I shall spend my wealth on anyone who requests*
   And I'll endow it for the payment of people's rights and debts
2. *If he's noble, with wealth his honour I'll protect*
   But If he's wretched, then I'll protect myself from his wretchedness

(95) جُحُوْدُ الْحَقِّ
95- The Rejecting of Rights

If we look around the world today, there are many who have usurped the rights of the helpless and arrogantly justify their deeds. They get the best of lawyers and speakers to back their claim and mask their lies. They might be able to fool the world today, but tomorrow they will be judged before Allāh. And Allāh is not fooled

by trickery and deception.

لنـــاَ مَـــا تَـــدَّعُوْنَ بِغَـــيْرِ حَـــقٍّ (1) إِذَا عُرِفَ الصِّحَاحُ مِنَ الْمِرَاضِ
عَـــرَفْتُمْ حَقَّنَـــا فَجَحَـــدْتُمُوْهُ (2) كَمَا عُرِفَ السَّوَادُ مِنَ الْبَيَاضِ
كِتَـــابُ اللهِ شَـــاهِدُنَا عَلَـــيْكُمْ (3) وَ قَاضِـــيْنَا الإِلَـــهُ فَـــنِعْمَ قَـــاضِ

1. *Ours is that which you have wrongfully claimed*
   So let the healthy be known from the sick and the maimed
2. *You choose to deny them, but you know about our rights*
   Like the difference of black is known clearly from white
3. *Against you, the book of Allāh stands as our witness*
   And our judge is Allāh, for in judging He is the best

قافية الطاء

طَلَبُ الرِّزْقِ (*96*)
96- Seeking Provision

A failure in business often results in the breaking of friendships and hatred between the former business partners. A believer should have the courage to leave the past as an action of fate, and focus on future opportunities. For if one venture fails, then there is still a world of opportunity just waiting to be grasped.

اِصْبِرْ عَلَى الدَّهْرِ لاَتَغْضَبْ عَلَى أَحَدٍ (1) فَلاَ تَرَى غَيْرَ مَا فِي الدَّهْرِ مَخْطُوطُ
وَلاَتُقِيْمَنْ بِدَارٍ لاَانْتِفَاعَ بِهَا (2) فَالأَرْضُ وَاسِعَةٌ وَ الرِّزْقُ مَبْسُوْط

1. *Be angry with none, and have patience on the hardships of fate*
   For the times can only show you, what has already been written
2. *Do not remain in a fruit-less profitless place*
   For the earth is vast, and there is plenty of provision

قافية العين

(97) القَنَاعَةُ
97- Contentment

The teachings of our beloved Prophet S have informed us that the nature of humanity is to always crave for more. Even if a person possesses an entire mountain of gold, he will always desire for the second. Nothing will satiate this desire besides the sand of the grave. The only way to be happy in this life is to be content with every aspect of one's life, and to strive relentlessly for the next. This world is a concoction of imperfections, and can never truly please a person.

أَفَـــادَتْنِيْ القَنَاعَـــةُ كُـــلَّ عِـــزٍّ (1) وَهَـــلْ عِـــزٌّ أَعَـــزُّ مِـــنَ القَنَاعَـــهْ
فَصَـــيِّرْهَا لِنَفْسِـــكَ رَأسَ مَـــالٍ (2) وَصَـــيِّرْ بَعْـــدَهَا التَّقْـــوَى بِضَـــاعَهْ
تَحُـزْ بِهَـا رِبْحًـا وَ تَغْـنَى عَـنْ بَخِيْـلٍ (3) وَ تَـنْعَمْ فِي الْجِنَـانِ بِصَـبْرِ سَـاعَهْ

1. *Content has granted me all the respect*
   Is there any respect better than content?
2. *Make contentment your initial investment*
   Make Taqwā after that your stock and equipment
3. *You'll earn profit , from misers you'll be independent*
   Enjoying in Paradise for this short patience

(98) مِنَ القِيَمِ الأَخْلاقِيَّةِ
98- Some Characteristic Values

A person's worth is not determined through his wealth, lineage or career. A person's value is determined by his struggles,

accomplishments, character and the lessons he learned in his life. A man is only that what he makes of himself .

الفَضْـلُ مِـنْ كَـرَمِ الطَّبِيْعَـهْ (1) وَالْمَـنُّ مَفْسَـدَةُ الصَّـنِيْعَهْ
وَ الْخَيْـرُ أَمْنَـعُ جَانِبَـاً (2) مِـنْ قِمَّـةِ الْجَبَـلِ الْمَنِيْعَـهْ
وَ الشَّـرُّ أَسْـرَعُ جَرْيَـةً (3) مِـنْ جَرْيَـةِ الْمَـاءِ السَّـرِيْعَهْ
تَـرْكُ التَّعَاهُـدِ للصَّـدِيْقِ (4) يَكُـوْنُ دَاعِيَـةَ القَطِيْعَـهْ
لاَ تَلْـتَطِخْ بِوَقِيْعَـةٍ (5) فِي النَّـاسِ تَلْطَخْـكَ الوَقِيْعَـهْ
إنَّ التَّخَلُّـقَ لَـيْسَ يَمْكُـ (6) ـثُ إِنْ يَـؤُوْلُ إِلَى الطَّبِيْعَـهْ
جُبِـلَ الأَنَـامُ مِـنَ العِبَـا (7) دِ عَلَـى الشَّـرِيْفَةِ وَ الوَضِـيْعَهْ

1. *Great character forms superiority*
   While boasting favours ruins good deeds
2. *Good is stronger and is more sturdy*
   Than the strength of a mountain peek

3. *And bad spreads even faster*
   Than the quick flow of water
4. *Breaking a promise to a friend*
   Causes friendships to end

5. *Do not indulge in talking behind people's backs*
   Amongst the people you will be ruined at last
6. *Displaying good character insincerely is temporary*
   If the person returns to his original personality
7. *People have been moulded upon two deeds*
   Wretched deeds, and the ones filled with nobility

(99) القَنَاعَةُ وَ الطَّمَعُ
99- Greed and Content

Allāh ﷻ grants us wealth in order to aid us in fulfilling the rights of our families and our Creator. This is why Islām has made it mandatory upon us to seek provisions, in order to fulfil these rights. However, when the quest of provision turns into greed for wealth, the very purpose of acquiring wealth itself is eliminated. There are many people that spend their nights and days in yearning for wealth, without giving a second thought to their families. Wealth is a gift from Allāh ﷻ when used properly, but becomes the road to hell for many due to improper use.

دَعِ الْحِرْصَ عَلَى الدُّنْيَا (1) وَ فِي العَيْشِ فَلاَ تَطْمَعْ
وَ لاَ تَجْمَعْ مِنَ الْمَالِ (2) فَلاَ تَدْرِيْ لِمَنَ تَجْمَعْ
وَ لاَ تَدْرِيْ أَفِي أَرْضِكَ (3) أَمْ فِي غَيْرِهَا تُصْرَعْ
فَإِنَّ الرِّزْقَ مَقْسُوْمٌ (4) وَ سُوْءُ الظَّنِّ لاَ يَنْفَعْ
فَقِيْرٌ كُلُّ مَنْ يَطْمَعْ (5) غَنِيٌّ كُلُّ مَنْ يَقْنَعْ

1- *Stop being greedy over this world*
Chasing and craving for this life and its luxury
2- *Stop accumulating wealth in hoards*
You don't know for whom you are gathering your treasury[1]
3- *For you don't even know if you will die at home*
Or in foreign lands will death finally hit
4- *For Indeed provisions have been destined in stone*
So thinking ill of people is of no benefit
5- *A greedy person in reality is actually poor*
While the person with content is actually rich.

1 You may not even get the chance to spend your wealth, as you may die leaving your wealth for your inheritors to spend.

(100) رَحْمَةُ اللهِ أَوْسَعُ

100- The Mercy of Allāh ﷻ is Vast

Sins are that darkness that reflect the rebellion of man against the commandments of Allāh ﷻ and make him entitled to the punishment of Allāh ﷻ. Fortunately, the doors of His mercy are always open, keeping the hopes of forgiveness alive for us all. Allāh ﷻ himself says in the Qur'ān, "O my bondsmen who have wronged their souls! Never lose hope in the mercy of Allāh. Verily, Allāh forgives all sins. Undoubtedly, He is the Most Forgiving, the Most Merciful (Sūrah Zumar: 53)."

ذُنُــوبِي إِنْ فَكَّــرْتُ فِيْهَــا كَثِيْــرَةٌ (1) وَرَحْمَــةُ رَبِّي مِــنْ ذُنُــوبِيَ أَوسَــعُ
فَمَــا طَمَعِــيْ فِي صَــالِحٍ قَــدْ عَمِلْتُــهُ (2) وَ لَكِنَّــنِيْ فِي رَحْمَــةِ اللهِ أَطْمَــعُ
فَــإِنْ يَــكُ غُفْــرَانٌ فَــذَاكَ بِرَحْمَــةٍ (3) وَ إِنْ لَمْ يَكُنْ أُجْزَى بِمَا كُنْتُ أَصْنَعُ
مَلِيْكِــيْ وَ مَولاَيَــا و رَبِّيْ وَحَــافِظِيْ (4) وَ إِنِّي لَــهُ عَبْــدٌ أُقِــرُّ وَ أَخْضَــعُ

1- *If I ponder over my sins, their numbers are great*
But My Lord's mercy is greater than my sins and mistakes
2- *I have no hope in the good that I've done till today*
But in the mercy of Allāh, my hopes I place
3- *If I am forgiven, it would be solely His grace*
Or else, the results of my deeds, I would have to then face
4- *My Owner, Master, Sustainer and Protector, the Great*
acknowledging and humble am I, His feeble and lowly slave

(101) إِلَهِيْ أَجِرْنِيْ

101- Please Save Me Lord!

Piety and humility drips from our predecessors' speech and writing. Despite their eminent status, they recognized their position

as slaves of Allāh ﷻ, and submitted themselves wholeheartedly in His worship. Perhaps it was due to this piety, Allāh ﷻ preserved their words through the annals of history.

لَكَ الْحَمْدُ يَا ذَا الْجُوْدِ وَ الْمَجْدِ وَ العُلاَ (1) تَبَارَكْتَ تُعْطِيْ مَنْ تَشَاءُ وَتَمْنَعُ
إلَهِيْ وَ خَلاَّقِيْ وَ حِرْزِيْ و مَوْئِلِيْ (2) إلَيْكَ لَدَى الإِعْسَارِ وَ اليُسْرِ أَفْزَعُ
إلَهِيْ لَئِنْ جَلَّتْ وَ جَمَّتْ خَطِيْئَتِيْ (3) فَعَفْوُكَ عَنْ ذَنْبِيْ أَجَلُّ و أَوْسَعُ
إلَهِيْ لَئِنْ أَعْطَيْتُ نَفْسِيَ سُؤْلَهَا (4) فَهَا اَنَا فِيْ أَرْضِ النَّدَامَةِ أَرْتَعُ
إلَهِيْ تَرَى حَالِيْ و فَقْرِيْ و فَاقَتِيْ (5) وَ أَنْتَ مُنَاجَاتِيْ الْخَفِيَّةَ تَسْمَعُ
إلَهِيْ أَجِرْنِيْ مِنْ عَذَابِكَ إنَّنِيْ (6) أَسِيْرٌ ذَلِيْلٌ خَائِفٌ لَكَ أَخْضَعُ
إلَهِيْ لَئِنْ عَذَّبْتَنِيْ أَلْفَ حِجَّةٍ (7) فَحَبْلُ رَجَائِيْ مِنْكَ لاَيَتَقَطَّعُ
إلَهِيْ أَذِقْنِيْ طَعْمَ عَفْوِكَ يَوْمَ لَا (8) بَنُوْنٌ وَ لاَ مَالٌ هُنَالِكَ يَنْفَعُ
إلَهِيْ ذُنُوْبِيْ جَازَتِ الطَوْدَ وَاعْتَلَتْ (9) وَ صَفْحُكَ عَنْ ذَنْبِيْ أجَلُّ وَأَرْفَعُ
إلَهِيْ أَنِلْنِيْ مِنْكَ رَوْحًا وَ رَحْمَةً (10) فَلَسْتُ سِوَى أَبْوَابِ فَضْلِكَ أَقْرَعُ
إلَهِيْ فَانْشُرْنِيْ عَلَى دِيْنِ أَحْمَدٍ (11) تَقِيًّا نَقِيًّا قَانِتًا لَكَ أَخْشَعُ
وَ لاَ تَحْرِمَنِّيْ يَا إلَهِيْ و سَيِّدِيْ (12) شَفَا عَتَكَ الكُبْرَى فَذَاكَ الْمُشَفِّعُ
وَ صَلِّ عَلَيْهِ مَا دَعَاكَ مُوَحِّدٌ (13) وَ نَاجَاكَ أَخْيَارٌ بِبَابِكَ رُكَّعُ

1- *All Praise is for you, Oh possessor of generosity and honour, the most High*
The most Blessed, You give who You please, and who You wish You deprive

2- *My Lord, my Creator, my Refuge and my Sanctuary*
In hardships and ease towards You I seek for security

3- *My Lord, if plenty are the sins that I committed in my days*
Then much greater than my sins, is Your mercy and grace

4- *My Lord, if I have submitted myself to my desires unchecked*
It does not matter, for now I am grazing the lands of regret

5- *My Lord, You see my state, my poverty and my starvation*
In my Duʿā s, You listen to my silent conversation
6- *My Lord, please protect me from your affliction and punishment,*
For I'm a scared lowly prisoner, humbled before your eminence
7- *My Lord, if You were to punish me for a thousand years*
Even then my hopes in You would not disappear
8- *My Lord, give me a taste of Your mercy and grace*
When no children nor wealth will benefit on that day
9- *My Lord, my sins have exceeded more than a mountain in size*
But still Your overlooking of my sins is more vast and more high

10- *My Lord, please award me with comfort and mercy in my lot*
For I have no other door, besides Yours to knock
11- *My Lord, raise me back to life on the prophet Muḥammad's faith*
As God-fearing, pure, and grateful, and humble slave
12- *My Lord, do not deprive me from Your Prophet's intercession*
For he is the one who'll intercede, that day in Your presence

13- *Send blessings upon him until the believers keep calling You*
Until they keep conversing with You, while bowing in rukū'

(102) زَادُ الْحَياةِ

102- Material Things

Life lessons should be valued by all. Sayyidunā ʻAlī C was one of the wisest people in the history of Islām, and shares some lessons with us.

قَدِّمْ لِنَفْسِكَ فِيْ الْحَيَاةِ تَزَوُّدًا (1) فَلَقَدْ تُفَارِقُهَا و أَنْتَ مُوَدَّعُ
وَاهْتَمَّ لِلسَّفَرِ القَرِيْبِ فَإِنَّهُ (2) أَنْأَى مِنَ السَّفَرِ البَعِيْدِ و أَشْسَعُ
وَاجْعَلْ تَزَوُّدَكَ الْمَخَافَةَ وَ التُّقَى (3) وَ كَأَنَّ حَتْفَكَ مِنْ مَسَائِكَ أَسْرَعُ
وَاقْنَعْ بِقُوْتِكَ فَالقَنَاعُ هُوَ الغِنَى (4) والفَقْرُمَقْرُوْنٌ بِمَنْ لاَيَقْنَعُ
وَاحْذَرْ مُصَاحَبَةَ اللِّئَامِ فَإِنَّهُمْ (5) مَنَعُوْكَ صَفْوَ وِدَادِهِمْ وَ تَصَنَّعُوا
لاتُفْشِ سِرًّا مَا اسْتَطَعْتَ إِلَى امْرِئٍ (6) يُفْشِي إِلَيْكَ سَرَائِرًا يُسْتَوْدَعُ
فَكَمَا تَرَاهُ بِسِرِّ غَيْرِكَ صَانِعًا (7) فَكَذَابِسِرِّكَ لاَمَحَالَةَ يَصْنَعُ
لاَ تَبْدَأَنَّ بِمَنْطِقٍ فِيْ مَجْلِسٍ (8) قَبْلَ السُّؤَالِ فإنَّ ذَاكَ يُشَنَّعُ
فالصَّمْتُ يُحْسِنُ كُلَّ ظَنٍّ بِالفَتَى (9) وَ لَعَلَّهُ خَرِقٌ سَفِيْهٌ أَرْقَعُ
وَ دَعِ الْمُزَاحَ فَرُبَّ لَفْظَةِ مَازِحٍ (10) جَلَبَتْ إليكَ مَسَاوِئاً لاتُدْفَعُ
وَ حِفَاظُ جَارِكَ لاَتُضِعْهُ فَإِنَّهُ (11) لاَ يَبْلُغُ الشَّرَفَ الْجَسِيْمَ مُضَيِّعُ
وَإذا اسْتَقَالَكَ ذُو الإِسَاءَةِ عَثْرَةً (12) فَأَقِلْهُ إِنَّ ثَوَابَ ذَلِكَ أَوْسَعُ
وَ إِذَا انْتُمِنْتَ عَلَى السَّرَائِرِ فَأَخْفِهَا (13) وَاسْتُرْ عُيُوبَ أَخِيْكَ حِيْنَ تَطَلَّعُ
لاتَجْزَعَنَّ مِنَ الْحَوَادِثِ إِنَّمَا (14) خَرْقُ الرِّجَالِ عَلَى الْحَوَادِثَ يَجْزَعُ
وَ أَطِعْ أَبَاكَ بِكُلِّ مَا أوصَى بِه (15) إنَّ الْمُطِيْعَ أَبَاهُ لايَتَضَعْضَعُ

1- *In this life, collect such things that will benefit you after you die*
For life will just leave you, while you're still saying goodbye
2- *Give importance to the journey coming soon, please*
For it is farther than the farthest of journeys

3- Make Taqwā and the fear of God the luggage of your lives
As if death may seize you, before the evening arrives

4- Be grateful of what you have, for content is wealth truly
While poverty has been joined with discontent eternally
5- Avoid the company of the wretched, avoid making them your friends
For they will not include you in their love, they will just pretend
6- In front of such a person your secrets never uncover
Who discloses before you the secrets of others
7- The way you see him sharing the secrets of others openly
In the same way, he will deal with your secrets definitely

8- In a gathering, do not be the one to start the conversation
Without being asked, as that is a taboo in the nation
9- Silence creates a good impression for a young man in society
Even though if he is a foolish imbecile in reality
10- Futile jokes should rather be abandoned and ditched
At times they cause such harms, that can never be fixed

11- Fulfil your neighbour's rights, do not forego them carelessly
For one who does so, will never reach the heights of nobility
12- If the one who wronged you, apologizes for his mistakes
Then forgive him, because surely its reward is great
13- When you are trusted with a secret, then never reveal it
Upon finding your brother's fault, forever conceal it
14- Do not completely break down, at the advent of calamities
For only the foolish break, at the face of adversities
15- Obey every single command, that your father says
For loss is never suffered, if his father one obeys

قَافية الفاء

(103) طَلَبُ العَلاَءِ

103- In Search of Greatness

Nobility demands certain qualities and hence is not written in the destiny of all. A person who is striving to attain this quality must understand that justice and kindness are the most fundamental of its prerequisites. Additionally, a noble person must also practice patience with the wretched and let fate return the equilibrium of life. For if life is a climb towards self-reform, well then nobility is at the top of the ladder.

إنْ كُنْتَ تَطْلُبُ رُتْبَةَ الأَشْرَافِ (1) فَعَلَيْكَ بالإِحْسَانِ وَ الإِنْصَافِ

وَإذا اعْتدَى أحَدٌ عَلَيْكَ فَخَلِّهِ (2) وَالدَّهْرَ فَهْوَ لَهُ مُكَافٍ كَافِ

1- *If you desire a noble status and reverence*
   Then hold firm onto justice and beneficence
2- *If someone treats you with malice and malevolence-*
   then upon time you should be placing your confidence
   For time is more than enough to take your revenge

(104) الكُوْفَةُ

104- Kūfah

The entire Muslim Ummah is indebted to Kūfah as much of our knowledge is based in this blessed city. During the caliphate of Alī C, Kūfah was established as Dar al-Khilāfah, and hence many eminent Ṣaḥābah established themselves there. This exalted city is a major part of Islamic history.

يـــا حَبَّـــذَا مُقَامُنَـــا بِالكُوفَـــهْ (1) أَرْضٌ سَـــوَاءٌ سَـــهْلَةٌ مَعْرُوْفَـــهْ
تَطْرُقُهَـــا جِمَالُنَـــا الْمَعْلُوفَـــهْ (2) عِمِي صَبَاحًا وَ اسْلِمِي مأْلُوفَهْ

1- Our stay in Kūfah, is ever so wondrous and nice!
It is a levelled, soft land, well-known and recognized
2- As our well-fed camels enter, late at night
Good morning to you! May you stay beloved in our sight

(105) الطَّرِيقُ الْمَخُوفُ

105- The Dangerous Path

Our modern and advanced world thrives in making all aspects of our lives as safe as possible. We refuse to use objects until they pass safety regulations, and take every precaution before taking any step in life. If only we applied this great quality in matters of religion as well. For the Holy Prophet ﷺ has said, "An intelligent person is he who controls his desires, and works for his afterlife, while a foolish person is he who makes himself subservient to his heart and desires, and keeps hopes in Allāh.[1]" (Tirmidhī)

أَ يَا صَاحِبَ الذَّنْبِ لاتَقْنُطَنْ (1) فـــإنَّ الإلَـــهَ رؤُوْفٌ رَؤُوْفُ
وَلاتَـــــرْحَلَنَّ بِلاعُـــــدَّةٍ (2) فَـإِنَّ الطَّرِيـقَ مَخُـوْفٌ مَخُـوفُ

1- Oh Sinner, do not despair
For your Lord is most gracious indeed
2- Don't leave this world unprepared
For the path is quite dangerous indeed

1 This means that not only does this person not work to prepare for the afterlife, he also stops himself from changing due to his false hopes in Allāh.

(106) حَسَنَةُ الْمُوتِ

106-The Benefits of Death

How strange is it that we find some of our pious predecessors and elders actually waiting for the arrival of death. But then again, can a lover really be blamed for longing to meet the beloved? These were the people who had freed their souls from the attachment of life, and had submitted themselves in the love of Allāh ﷻ.

جَزَى اللهُ عَنَّا الْمُوتَ خَيْرًا فَإِنَّهُ (1) أَبَرُّ بِنَا مِنْ كُلِّ شَيءٍ وَأَرْأَفُ

يُعَجِّلُ تَخْلِيْصَ النُّفُوسِ مِنَ الأَذَى (2) وَ يُدْنِيْ مِنَ الدَّارِ الَّتِي هِيَ أَشْرَفُ

1- *On our behalf, may Allāh greatly bless death*
Towards us, it is most merciful and kind

2- *For it quickly ends the soul's pain and distress*
Takes them to their home, which is divine and sublime

قافية القاف

(107) الرِّضَى
107- Contentment

Contentment is the greatest wealth that a person can possess, because even a great treasure can feel like poverty without content. A believer remains happy and prosperous. He thanks Allāh ﷻ for his present, and trusts Allāh with regards to his future. This makes contentment a major ingredient in the recipe of success.

رَضِـيْتُ بِمَـا قَسَّـمَ اللهُ لِيْ (1) وَفَوَّضْتُ أَمْـرِيْ إِلَى خَـالِقِيْ
لَقَدْ أَحْسَنَ اللهُ فِيْمَا مَضَى (2) كَـذَلِكَ يُحْسِـنُ فِيْمَـا بَقِـي

1- *With what Allāh has written in my fate, I am pleased*
I leave my matter upon my Creator's decree
2- *In the past, so beautifully he treated me*
So He shall treat me in the future, similarly

(*108*)اِنْطِلاَقُ الدُّنْيَا
108- The Departure of This World

Many people, even in this modern day and age, perceive that the Earth will remain forever, and the system of life upon it will never cease. The reality is that the world is but a creation of Allāh ﷻ. Soon everything will be destroyed on the Day of Judgment, whether these people choose to believe it or not. The rules of the universe are dependent upon the decree of its Creator, not upon the fabricated whimsies and philosophies of its people.

أَرَى الدُّنْيَا سَتُؤْذِنُ بِانْطِلاقِ (1) مُشَـمِّرَةً عَلَـى قَـدَمٍ وَ سَـاقِ

فَـلاَ الـدُّنْيَا بِبَاقِيَـةٍ لِحَـيٍّ (2) وَلاَ حَـيٌّ عَلَى الـدُّنْيَا بِبَـاقِ

1- *I think the world will announce soon, that its going away*
Its packed and ready, now it should be going any day
2- *For the sake of the living, it will not continue to stay*
Neither for the sake of this world, will the living remain

(109) أُفٍّ عَلَى الدُّنْيَا
109- Woe to the World!

The world can prove to be quite difficult at times. A Muslim's heart is never attached to this world, and is always longing for paradise. Compared to his destined home, this abode is worse than a prison. Our beloved Prophet ﷺ has said, "The world is heaven for the disbeliever, and a prison for a believer." (Muslim)

أُفٍّ عَلَـى الـدُّنْيَا وَ أسْـبَابِهَا (1) فَإِنَّهَـــا لِلْحُـــزْنِ مَخْلُوْقَـــةْ
هُمُومُهَـا مَـا تَنْقَضِـي سَـاعَةً (2) عَنْ مَلِكٍ فِيْهَا وَعَنْ سُوْقَةْ

1- *Woe upon the world, and all its things and objects*
For it has only been created, to cause pain and distress
2- *Its grief does not give you, even a second's rest*
Neither for the king, nor for his common subjects

(110) نُدْرَةُ الصَّدَاقَةِ
110- Rarity of Friendship

Searching for friends is like searching for diamonds. Perhaps a rare find may result in a diamond, while most are simply just rocks.

تَغَرَّبْــتُ أَسْــأَلُ مَــنْ عَــنَّ لِيْ (1) مِنَ النَّاسِ:هَلْ مِنْ صَدِيْقٍ صَدُوْقِ
فَقَــالُوا:عَزِيْزَانِ لاَ يُوْجَــدَانِ (2) صَـدِيْقٌ صَـدُوقٌ و بَـيْضُ الأَنُـوقِ

1- I left the house, and asked everybody this
"Is there such a thing, as true friendship?"
2- They said, "two rare things, that barely exist
A true friend and an egg of a phoenix[1]"

1 The Arabic literally translates as "A true friend, and an egg of an Egyptian vulture (Neophron percnopterus)." To call something rarer than the egg of an Egyptian vulture, is used to describe the scarcity of something.

قافية اللام

(111) خِصَالُ السَّادَةِ
111- Qualities of the Noble

Nobility is a quality acquired after acquiring many characteristics and qualities. Sayyidunā ʻAlī C gives us all the qualities needed, while traversing upon the path to nobility.

أَحْمَـدُ رَبِّيْ عَلَـى خِصَـالِ (1) خَـصَّ بِهَـا سَـادَةَ الرِّجَـالِ
لُـزُومُ صَـبْرٍ و خَلْـعُ كِـبْرٍ (2) وَصَـوْنُ عِـرْضٍ وبَـذْلُ مَـالِ

1- *I thank Allāh for the qualities*
He fixed with the people of nobility
2- *Holding firm to patience and constancy*
being free from all pride and vanity,
guarding and defending of dignity
and openly spending in charity

(112) العِلْمُ و الْمَالُ
112- ʻIlm (Knowledge) and Wealth

People often associate a life of poverty with those that wish to study the field of Islamic knowledge. Many people restrain from studying Dīn for this exact reason. Sayyidunā ʻAlī C puts such people in perspective with the following poem.

رَضِـيْنَا قِسْـمَةَ الْجَبَّـارِ فِيْنَـا (1) لَنَـا عِلْـمٌ و لِلْجُهَّـالِ مَـالُ

فإنَّ الْمَالَ يَفْنَى عَنْ قَرِيْبٍ (2) وَ إِنَّ العِلْـمَ بَـاقٍ لايُـزَالُ

1- *We're pleased with what Allāh has destined and ordained*
We have 'Ilm, while wealth is what the ignorant obtained
2- *All their wealth will soon finish away in vain*
While the 'Ilm will not leave, it will forever remain

(113) سَبِيْلُ النَّبِيِّ S سَبِيْلِيْ

113- The Path of the Nabī, is My Path

Striving in the path of Allāh ﷻ requires a person to put his life on the line in order for the truth and word of Allāh ﷻ to prevail. This is much harder said than done, and can only be accomplished by those that place their trust in their Creator Allāh ﷻ, and tread the Sunnahs of His Prophet Muḥammad S.

إنَّ الْمَنِيَّـــةَ شَـــرْبَةٌ مَـــوْرُوْدَةٌ (1) لاَ تَجْـــزَعَنَّ وَ شُـــدَّ لِلتَّرْحِيْـــلِ
إنَّ ابْـــنَ آمِنَـــةَ النَـــبِيَّ مُحَمَّـــدًا (2) رَجُـــلٌ صـــدُوقٌ قَـــالَ عَـــنْ جِبْرِيْـــلِ
أَرْخِ الزِّمَـــامَ ولاتَخَـــفْ مِـــنَ عَـــائقٍ (3) فـــاللهُ يُـــرْدِيْهِمْ عَـــنِ التَنْكِيْـــلِ
إِنِّيْ بِـــرَبِّيْ واثِـــقٌ وَ بِأَحْمَـــدٍ (4) وَ سَـــبِيْلُهُ مُتَلاحِـــقٌ بِسَـــبِيْلِيْ

1- *The drink of death is such that it has to be drunk someday*
So don't fear, stop worrying, get ready, and start to pack
2- *Āminah's son Muḥammad is truthful in what he says*
For he did once say on the angel Jibrā'īl's behalf
3- *Let loose the reigns, do not fear the obstacles in your way*
For Allāh will send upon our enemies an exemplary wrath

4- In Allāh and Aḥmad[1], I place my utmost trust and faith
For my path is closely interlinked with the Prophet's path

(114) الصَّبْرُ عَلَى الْخُطُوبِ
114- Patience Upon Calamities

No one enjoys a perfect life. Life is a journey upon which problems are planted at every turn. The weak panic upon the arrival of problems, and are unable to cope and persevere. While the strong persist, and calmly think of solutions.

إِذَا مَا عَرَى خَطْبٌ مَنَ الدَّهْرِ فاصْطَبِرْ (1) فَإِنَّ اللَّيَالِيْ بِالخُطُوْبِ حَوَامِلُ
وَ كُلُّ الَّذِيْ يَأْتِيْ بِهِ الدَّهْرُ زَائِلٌ (2) سَرِيْعًا فَلاَ تَجْزَعْ لِمَا هُوَ زَائِلُ

1- Have patience, when the calamities of time come and strike
For problems are all that is contained in the nights
2- Everything that the times bring, simply end real quick
So why get worked up, over something that will finish

(115) زَوَالُ الْخُلاَّنِ و شَكْوَى الزَّمَانِ
115- The Mourning of Time Upon The Loss of Friends

We usually end up attaching ourselves with certain such people that we cannot imagine living without. Then death ultimately comes and takes them away, and reminds us of the truth that nothing remains in this world. All that man can do then is to hope to meet them in the hereafter. It is said that the following poem was said by Sayyidunā 'Alī C for his wife Sayyidah Fāṭimah D.

1 "Aḥmad" is one of the names of the Prophet S. This is also the name which was used for him in the original text of the bible.

أرَىَ عِلَلَ الدُّنْيَا علَيَّ كَثِيْرَةً (1) وَ صَاحِبُهَاحَتَّى الْمَمَاتِ عَلِيْلُ

يَرِيْدُ الفَتىَ أنْ لاَيَدُومَ خَلِيْلُهُ؟ (2) وَلَيْسَ لَهُ إلاَّ الْمَمَاتَ سَبِيْلُ

فَلاَ بُدَّ مِنْ مَوتٍ وَلاَ بدَّ مِنْ بِلىً (3) وَإنَّ بَقَائِيْ بَعْدَكُمْ لَقَلِيْلُ

لِكُلِّ اجْتِمَاعٍ مِنْ خَلِيْلَيْنِ فُرْقَةٌ (4) وَكُلُّ الَّذِيْ دُوْنَ الْمَمَاتِ قَلِيْلُ

وَإنَّ افْتِقَادِيْ وَاحِداً بَعْدَ وَاحِدٍ (5) دَلِيْلٌ عَلَى أنْ لاَيَدُوْمَ خَلِيْلُ

إذا انْقَطَعَتْ يَومًا عَنِ الْعَيْشِ مُدَّتِيْ (6) فَإنَّ غَنَاءَ البَاكِيَاتِ قَلِيْلُ

سَيُعْرَضُ عَنْ ذِكْرِيْ و تُنْسىَ مَوَدَّتِيْ (7) وَ يُصْبِحُ بَعْدِيْ لِلْخَلِيْلِ خَلِيْلُ

1- *I feel that the problems of the world upon me are great*
And its dweller forever remains in a sickly state

2- *Does the young man wish his beloved could forever stay?*
However death is the sole path that the beloved takes

3- *Death is inevitable, certain is the decay*
After your loss, I won't live much longer anyway

4- *Each time two friends gather, they have to separate*
Before death, short is every moment, short is every day

5- *Losing friends, one after another, when they pass away*
is clear proof that no friend ever lasts, no friend ever stays

6- *And finally, on the day in which my death will take place*
The mourning of the wailers[1] will give little benefit that day

7- *For soon my mention would be avoided, my love erased*
and after my demise, my friendship will soon be replaced

1 It was a pre-Islamic practice of the Arabs to hire *professional wailers* at the funeral of a person. These were women who would force themselves to cry, which would make others cry as well, in order to show that the deceased was loved and will be missed by all.

(116) إنَّ مَعَ العُسْرِ يُسْراً

116-With Hardship Comes Ease

Hardship is a disease which cannot be prevented. It can be cured however, by patiently keeping faith in Allāh ﷻ, and by calmly working towards a solution. This is the only remedy to this continuously occurring disease.

ألاَ فَاصْبِرْ عَلَى الْحَدَثِ الْجَلِيْلِ (1) وَدَاوِ جَوَاكَ بِالصَّبْرِ الْجَمِيْلِ
وَلاَ تَجْزَعْ وَ إنْ أَعْسَرْتَ يَوْمًا (2) فَقَدْ أَيْسَرْتَ فِي الزَّمَنِ الطَّوِيْلِ
وَ لاَ تَيْأَسْ فَإنَّ اليَأْسَ كُفْرٌ (3) لَعَلَّ اللهَ يُغْنِيْ مِنْ قَلِيْلِ
وَ لاَ تَظْنُنْ بِرَبِّكَ غَيْرَ خَيْرٍ (4) فَإنَّ اللهَ أَوْلَى بِالْجَمِيْلِ
وَ إنَّ الْعُسْرَ يَتْبَعُهُ يَسَارٌ (5) و قَوْلُ اللهِ أَصْدَقُ كُلِّ قِيْلِ
فَلَوْ أَنَّ العُقُولَ تَجُرُّ رِزْقًا (6) لَكَانَ الرِّزْقُ عِنْدَ ذَوِيْ العُقُوْلِ
وَكَمْ مِنْ مُؤْمِنٍ قَدْ جَاعَ يَوْمًا (7) سَيُرْوَى مِنْ رَحِيْقٍ سَلْسَبِيْلِ

1- *Be patient upon the greatest of calamities*
Treat grief with the medicine of patience, beautifully
2- *Why worry over just one day of insolvency?*
After passing a lifetime of wealth and serenity
3- *Do not lose hope, for despair is infidelity*
Soon Allāh will enrich you with boon and prosperity
4- *Think nothing but good of Allāh, the Almighty*
Of our utmost gratitude, Allāh is more than worthy
5- *Indeed hardships are followed by comfort and ease*
And the word of Allāh is the most truthful speech
6- *If provisions were gained through intellectuality*
Then the intelligent would have all the prosperity

7- For a day, how many believers have stayed hungry
Only to be rewarded by the drink of Salsabeel[1]

(117) ظِلٌّ زَائِلٌ
117- A Declining Shade

Although we hold onto our lives with every fibre of our strength and dream for a long future ahead, its reality is actually quite temporary. It does not have much to offer, except momentary pleasures and false promises. It takes a wise person to realize the reality of this world, and work towards the afterlife.

إِنَّمَـــا الـــدُّنْيَا كَظِـــلٍّ زَائِـــلٍ (1) أَوْ كَضَـيْفٍ بَـاتَ لَـيْلاً فَارْتَحَـلْ
أَوْ كَطَيْـــفٍ قَـــدْ يَـــرَاهُ نَـــائِمٌ (2) أَوْ كَبَـــرْقٍ لاَحَ فِيْ أُفْـــقِ الأَمَـــلْ

1- The example of the world is like a declining shade
or like a guest, that spends the night and makes his way
2- Or it's like a dream, that one sees while one sleeps at night
or upon a hopeful horizon, it's like the lightning that strikes

(118) العَقْلُ وَ الْجَهْلُ
118- Intellect and Ignorance

To hope for the best, and to prepare for the worst, has always been the motto of the wise. One should never trust the future, and should foresee calamities before they come. For it is not in a person's power to protect himself from calamities. However, he does have the power to apprehend them and have solutions ready in place before their arrival.

يُمَثِّـلُ ذُو الْعَقْـلِ فِيْ نَفْسِـهِ (1) مَصَـــائِبَهُ قَبْـــلَ أَنْ تَنْـــزِلاَ

1 The name of a spring in Paradise.

فَإِنْ نَزَلَتْ بَغْتَةً لَمْ يَرُعْ (2) لِمَا كَانَ فِيْ نَفْسِهِ مَثَّلاَ
رَأَى الأَمْرَ يُفْضِيْ إِلَى آخِرٍ (3) فَصَيَّرَ آخِرَهُ أَوَّلاَ
وَ ذُو الْجَهْلِ يَأْمَنُ أَيَّامَهُ (4) وَيَنْسَى مَصَارِعَ مَنْ قَدْخَلاَ
فَإِنْ بَدَهَتْهُ صُرُوفُ الزَّمَانِ (5) بِبَعْضِ مَصَائِبِهِ أَعْوَلاَ
وَ لَوْ قَدَّمَ الْحَزْمَ فِي نَفْسِهِ (6) لَعَلَّمَهُ الصَّبْرَ عِنْدَ الْبَلاَ

1- A smart person apprehends all calamities
Even before they commence
2- So upon sudden problems he doesn't worry
For he had predicted them
3- He thinks through each matter till its end, carefully
So his first step starts from the end

4- While a foolish person is satisfied with life
The ruin of the ones that passed, he forgets
5- Therefore when the calamities of time suddenly strike
His weeping is intense
6- If only he had dealt with caution and foresight
During tough times it would have taught him patience

(119) إِقْبَالُ الدُّنْيَا

119- Success in This World

To have wealth and worldly means is a wondrous thing when it is coupled with the obedience of Allāh ﷻ, and is spent on the right means. Allāh ﷻ says in the Qur'ān: "The likeness of the money of those who spend in the way of Allāh ﷻ is like a grain which grows seven ears, in every ear (there are) hundreds of grains (Similarly whatever a person spends gets multiplied 700 times.). Allāh ﷻ increases (even more than 700) for those whom He wills.

Allāh ﷻ *is All Embracing, All Knowing. (Sūrah Baqarah, verse 261)"*

مَـا أَحْسَـنَ الـدُّنْيَا و إِقْبَالَهَـا (1) إِذَا أَطَـاعَ اللهَ مَـنْ نَالَهَـا
مَنْ لَمْ يُـوَاسِ النَّـاسَ مِـنْ فَضْـلِهِ (2) عَـرَّضَ لِلإِدْبَـارِ إِقْبَالَهَـا
فَاحْـذَرْ زَوَالَ الفَضْـلِ يَـا جَـابِرُ (3) وَ أَعْـطِ مِـنْ دُنْيَـاكَ مَـنْ سَـالَهَا
فَـإِنَّ ذَا الْعَـرْشِ جَزِيْـلُ العَطَـا (4) يُضْـعِفُ بِالْحَبَّـةِ أَمْثَالَهَـا
وَ كَـمْ رَأَيْنَـا مِـنْ ذَوِي ثَـرْوَةٍ (5) لَمْ يَقْبَلُـوا بِالشُّـكْرِ إِقْبَالَهَـا
تَـاهُوْا فِيْ الـدُّنْيَا بِـأَمْوَالِهِمْ (6) وَ قَيَّـدُوا بِالبُخْـلِ أَقْفَالَهَـا
لَـوْ شَـكَرُوْا النِّعْمَـةَ جَـازَاهُمُ (7) مَقَالَـةَ الشُّـكْرِ الَّـتِيْ قَالَهَـا
لَـئِنْ شَـكَرْتُمْ لأَزِيْـدَنَّكُمْ (8) لَكِنَّمَـا كُفْـرُهُمُ غَالَهَـا

1- *Success of this world is so wonderful and great*
When its possessor listens to Allāh and Obeys
2- *One who does not benefit the people with his wealth*
Ends up presenting downfall to his success
3- *Oh Jabir[1]! Beware losing it in the future and collapse*
And give from your wealth to the one who asks
4- *The owner of the throne is quite giving, Indeed*
For he multiplies the investment of every seed
5- *I can think of many rich people with affluence*
Who failed to link its coming with gratitude and content
6- *Because of their wealth, they became lost and astray*
With locks of miserliness they locked their wealth away
7- *If they were grateful, Allāh would reward them then*
As His book has said about thanks and acknowledgement
8- *"If you're thankful, I will definitely increase"*
While their ungratefulness caused their success to be seized

1 This may refer to Jābir bin 'Abdullāh al-Anṣārī, or towards the literary translation of Jabir, which is an oppressor or a tyrant.

(120) صُنْدُوْقُ الْعَمَلِ
120- The Chest of Deeds

The grave is likened to a chest of deeds. Whatever actions you have already placed shall give benefit, while no future actions will be accepted. Our deeds are the only thing that we have left after our death, because it's the only currency that shall be accepted in that realm.

يَـا مَـنْ بِـدُنْيَاهُ اشْـتَغَلْ (1) وَغَــرَّهُ طُــوْلُ الأَمَــلْ
الْمَــوْتُ يَــأْتِيْ بَغْتَــةً (2) وَ الْقَبْرُ صُنْدُوْقُ الْعَمَلْ

1- *Oh you who is busy with worldly life!*
Hoping for a long life has you deceived

2- *Death tends to have quite a sudden strike*
While the grave is just a chest of deeds

(121) آفَاتُ الإِنْسَانِ
121- Misfortunes of Man

Humans are a concoction of flaws and errors; many of which are permanent and we do not possess the capability to change them. However, we also contain such shortcomings that can be removed through a little consideration and determination. The following poem highlights few such shortcomings in order to pave the path to self-reform.

إِذَا اجْتَمَـعَ الآفَـاتُ فالْبُخْـلُ شَـرُّهَا (3) وَشَرٌّ مِنَ الْبُخْلِ الْمَوَاعِيْدُ وَ الْمَطْلُ
وَلا خَيْـرَ فِيْ وَعْـدٍ إِذَا كَـانَ كَاذِبًـا (4) وَلاَ خَيْـرَ فِيْ قَـوْلٍ إِذَا لَمْ يَكُـنْ فِعْـلُ

وإنْ كُنْتَ ذَا عَقْلٍ وَلَمْ تَكُ عَالِمًا (5) فَأَنْتَ كَذِيْ رِجْلٍ وَ لَيْسَ لَهُ نَعْلُ
أَلاَ إِنَّمَا الإِنْسَانُ غِمْدٌ لِعَقْلِهِ (6) وَلاَ خَيْرَ فِيْ غِمْدٍ إِذَا لَمْ يَكُنْ نَصْلُ

1- *The worst of misfortunes, is for a man to be miserly*
Yet worse than that, is the delaying of promises constantly
2- *What good is a promise, if it is just lies and trickery?*
What good is your word, if from actions it is empty
3- *If you are intelligent, but from ʻIlm[1] you are deprived and free*
It's like being deprived of shoes, although you have feet
4- *For the intellect, the human body is but a sheath*
And a sheath without a sword is quite worthless indeed

(122) تَبَدُّلُ الأَحْوَالِ

122- The Turning of Tides

Mankind, especially since the industrial revolution, has dedicated its life to the yearning and accumulating of wealth. Although, we were created in order to dedicate our life to the building of our permanent abode, like little children we covet and strive in the accumulation of temporary benefits in this game called life.

هَبِ الدُّنْيَا تُسَاقُ إِلَيْكَ عَفْوًا (1) أَ لَيْسَ مَصِيْرُ ذَاكَ إِلَى الزَّوَالِ
وَ مَا تَرْجُوْ لِشَيْءٍ لَيْسَ يَبْقَى (2) وَشِيْكاً مَّا تُغَيِّرُهُ اللَّيَالِي

1- *Imagine, wealth and riches gather at your feet*
But even then, would it still not have to cease?
2- *Then why desire such things that will not remain behind*
Such things that quickly change, by the changes of time

1 Knowledge of Islām

(123) ذُلُّ السُّؤَالِ

123- The Humiliation in Asking Others

Our beloved Prophet, Muḥammad S made his companions take an oath to never ask their needs from creations. A Muslim only turns to his Lord, Allāh ﷻ, for everything in his life. And Allāh ﷻ is more than enough to see to his needs.

لَنَقْلُ الصَّخْرِ مِنْ قُلَلِ الْجِبَالِ (1) أَحَبُّ إِلَيَّ مِنْ مِنَنِ الرِّجَالِ
يَقُوْلُ النَّاسُ لِيْ فِي الْكَسْبِ عَارٌ (2) فَقُلْتُ الْعَارُ فِي ذُلِّ السُّؤَالِ
بَلَوْتُ النَّاسَ قِرْنًا بَعْدَ قِرْنٍ (3) وَلَمْ أَرَ مِثْلَ مُخْتَالٍ بِمَالِ
وَ ذُقْتُ مَرَارَةَ الأَشْيَاءِ طُرًّا (4) فَمَا طَعْمٌ أَمَرُّ مِنَ السُّؤَالِ
ولَمْ أَرَ فِي الْخُطُوبِ أَشَدَّ هَوْلاً (5) وَ أَصْعَبَ مِنْ مَقَالاَتِ الرِّجَالِ

1- *The rocks, from mountain tops, are an easier weight*[1]
Than carrying the weight of the favours of others on me
2- *People tell me, earning money causes disgrace*
I reply that there's disgrace in asking for ones needs
3- *Groups and groups of people I did investigate*
But like the one who cheats people's wealth I did not see
4- *The bitterness of all things I have had to taste*
But asking from others is the most bitter indeed
5- *I never knew of something more dreadful and grave*
As the gossiping of people, when it comes to speech

1 The reader should slightly pause at the commas in this sentence in order to properly pronounce the rhymes.

(124) أَثْمَنُ مِنَ الدُّنْيَا

124- More Valuable than the World

Everything in the world has to do with cause and effect. Then what would be said about our belief in the most basic of Islamic teachings, which fails to cause an effect in our practical lives. The following are just a few of those beliefs.

فَـإِنْ تَكُـنِ الـدُّنْيَا تُعَـدُّ نَفِيْسَـةً (1) فَـإِنَّ ثَـوَابَ اللهِ أَعْلَـى و أَنْبَـلُ
وَ إِنْ تَكُـنِ الأَرْزَاقُ حَظًّـا وَ قِسْـمَةً (2) فَقِلَّةُ حِرْصِ الْمَرْءِ فِي الْكَسْبِ أَجْمَلُ
وَ إِنْ تَكُـنِ الأَمْـوَالُ لِلتَّـرْكِ جَمْعُهَـا (3) فَمَـا بَـالُ مَتْـرُوكٍ بِـهِ الْحُـرُّ يَبْخَـلُ
وَ إِنْ تَكُـنِ الأَبْـدَانُ لِلْمَـوْتِ أُنْشِـئَتْ (4) فَقَتْـلُ امْـرِىءٍ لِلهِ بِالسَّـيْفِ أَفْضَـلُ

1- *If the world is considered as precious and fine*
Then Allāh's reward is more exalted in eminence
2- *If provisions have been destined and fated in time*
Then how beautiful is to abandon greed in its quest
3- *If wealth is amassed just to be left behind*
Then why be miserly in something, that's meant to be left
If our bodies have been created, only to die
Then to be martyred in Allāh's path is certainly the best

(125) زَلَّةُ اللِّسَانِ

125- A Slip of the Tongue

The tongue is the only organ in the human body which may directly be used in order to communicate with others. It is a blessing of Allāh ﷻ*, which unfortunately drags many men into the grip of shame and regret. Speech is like an arrow. Its shot can never be*

retracted.

فَلاَ تُكْثِرَنَّ القَوْلَ فِي غَيْرِ وَقْتِهِ (5) وَ أَدْمِنْ عَلَى الصَّمْتِ الْمُزَيِّنِ لِلْعَقْلِ
يَمُوْتُ الْفَتَى مِنْ عَثْرَةٍ بِلِسَانِهِ (6) وَ لَيْسَ يَمُوْتُ الْمَرْءُ مِنْ عَثْرَةِ الرِّجْلِ
وَلاَتَكُ مِبْثَاثًا لِقَوْلِكَ مُفْشِيًا (7) فَتَسْتَجْلِبَ الْبَغْضَاءَ مِنْ زَلَّةِ النَّعْلِ

1- *At inappropriate times, do not speak*
Hold firm to silence, it complements your intellect
2- *Men never die by the slip of their feet*
Whereas a slip of a tongue, can cause a young man's death
3- *Don't disclose your secrets, don't spread your speech*
As a single slip can attract enmity and detest

(126) الشَّبَابُ وَ الشَّيْبُ
126- Youth and Old Age

Youth is referred to as a time of health, strength and beauty. On the other hand, old age is often associated with wisdom, piety and intellect. Each has its own benefits, and each is equally as beloved to Sayyidunā 'Alī C.

فَأَهْلاً وَ سَهْلاً بِضَيْفٍ نَزَلْ (1) وَ أَسْتَوْدِعُ اللهَ إِلْفًا رَحَلْ
تَوَلَّى الشَّبَابُ كَأَنْ لَمْ يَكُنْ (2) وَ حَلَّ الْمَشِيْبُ كَأَنْ لَمْ يَزَلْ
فَأَمَّا الْمَشِيْبُ فَصُبْحٌ بَدَا (3) وَ أَمَّا الشَّبَابُ فَبَدْرٌ أَفَلْ
سَقَى اللهُ ذَاكَ وَ هَذَا مَعًا (4) فَنِعْمَ الْمُوَلِّيْ وَ نِعْمَ الْبَدَلْ

1- *Welcome, welcome oh arriving guest!*
And to the departing beloved I bid goodbye
2- *Without any remains my youth just left*
As if it was always there, old age settled inside

3- *Old age, like the morning is manifest*
While youth is like the full moon that set and passed by
4- *Both of you may Allāh reward and bless*
Wondrous is that which left, wondrous is that which arrived

(127) اَلْحَمْدُ لِلّٰهِ
127- Alḥamdulillāh

The help of Allāh was forever alongside the Prophet S and his companions. This was attained through dedication to the Dīn of Allāh ﷻ, and firm conviction and trust upon Allāh ﷻ. It was this help that took these men from being tortured by the Quraysh, to the thrones of castles throughout the world.

اَلْحَمْـدُ لِلهِ الْجَمِيْـلِ الْمُفْضِـلِ (1) اَلْمُسْبِغِ الْمُوْلِيْ الْعَطَاءِ الْمُجْزِلِ
شُـكْرًا عَلَـى تَمْكِيْنِـهِ لِرَسُـوْلِهِ (2) بِالنَّصْرِ مِنْـهُ عَلَى الْبُغَاةِ الْجُهَّلِ
كَـمْ نِعْمَـةٍ لاَ أَسْـتَطِيْعُ بُلُوغَهَـا (3) جُهْدًا وَ لَوْ أَعْمَلْتُ طَاقَةَ مِقْوَلِيْ
للهِ أَصْـبَحَ فَضْـلُهُ مُتَظَـاهِرًا (4) مِنْـهُ عَلَـيَّ سَـأَلْتُ أَمْ لَمْ أَسْـأَلِ
قَـدْ عَـايَنَ الأَحْـزَابُ مِـنْ تَأْيِيْـدِهِ (5) جُنْدَ النَّبِيِّ بِذِيْ الْبَيَانِ الْمُرْسَلِ
مَـا فِيْـهِ مَوْعِظَـةٌ لِكُـلِّ مُفَكِّـرٍ (6) إِنْ كَـانَ ذَا عَقْـلٍ وَ إِنْ لَمْ يَعْقِـلِ

1. *All praise is for Allāh, the beautiful, the beneficent*
The One whose favours are plenty, and His gifts are abundant

2. *We're grateful that you made your Prophet dominant*
Against such treacherous rebels that were ignorant

3. *How many are such bounties and favours of yours*
With all my strength, I'm unable to thank you for

4. *Upon me, Allāh's favours are apparent, always*
   Whether or not I actually ask Him for this grace

5. *Your help was witnessed by the armies of the nations*
   For the army of the Prophet, sent with your final revelation

6. *In that is a lesson for the one who reflects*
   Regardless of being smart, or being void of intellect

(128) الزَّادُ الْمُبَاحُ

128 - Eating Allowed

There once was a time when Muslims were known for their hospitality. Our ancestors would search the streets for travellers in order to take them home as their guests. The host is required to provide whatever he may possess, while the guest is required to be pleased with whatever the owner has. This is just one example of the balanced commandments of Islām.

فَـدَارِيْ مُنَـاخٌ لِمَـنْ قَـدْ نَـزَلْ (1) وَ زَادِيْ مُبَـاحٌ لِمَـنْ قَـدْ أَكَـلْ
أُقَـدِّمُ مَـا عِنْـدَنَا حَاضِـرٌ (2) وَ إِنْ لَمْ يَكُنْ غَيْـرَ خُبْزٍ وَخَلْ
فَأَمَّـا الْكَـرِيْمُ فَـرَاضٍ بِـهِ (3) وَ أَمَّـا اللَّئِـيْمُ فَمَـا قَـدْ أَبَـلْ

1. *My house is an abode for anyone that arrives*
   My food may be eaten, by anyone who likes

2. *Whatever we possess I readily provide*
   Though vinegar and bread, be my only supplies

3. *Pleased with what I have, are the noble and dignified*
   While with my simple food, the wretched are not satisfied

(129) تَحْصِيْلُ الْعِلْمِ

129- Attaining Knowledge

The books of Ḥadīth are filled with the benefits of pursuing Islamic knowledge. Knowledge elevates a person's rank in the sight of Allāh ﷻ. But this knowledge is not to be attained by the lazy, for this knowledge is only acquired by burning the midnight lamp.

لَوْ كَانَ هَذَا الْعِلْمُ يَحْصُلُ بِالْمُنَى (1) مَا كَانَ يَبْقَى فِي الْبَرِيَّةِ جَاهِلُ

اِجْهَدْ وَلاَ تَكْسَلْ وَلاَتَكُ غَافِلاً (2) فَنَدَامَةُ الْعُقْبَى لِمَنْ يَتَكَاسَلُ

1. *If by merely desiring this knowledge could be possessed*
   Then upon this world, no ignorant would exist

2. *Work hard. Do not become lazy, and careless*
   For the outcome of the lazy, is of lament and regrets

(130) أَتْبَاعِيْ

130- My Followers

Every leader needs a strong force to support him in the battlefield. This force has to be able to jump into the flames of war, by a mere signal from their leader. Sayyidunā 'Alī C describes the men that he led into war.

كَآسَادِ غِيْلٍ وَ أَشْبَالِ خِيْسٍ (1) غَدَاةَ الْخَمِيْسِ بِبِيْضٍ صِقَالِ

تُجِيْدُ الضِّرَابَ وَحَزَّ الرِّقَابِ (2) أَمَامَ الْعِقَابِ غَدَاةَ النِّزَالِ

تَكِيْدُ الْكَذُوْبَ وَ تُخْزِيْ الْهُيُوْبَ (3) و تُرْوِيْ الْكُعُوْبَ دِمَاءَ الْقَذَالِ

1. *Like the young and old of a jungle lion pack*
   Is the morn of the armies equipped with striking swords that flash

2. *They cut necks upon necks and launch strikes when they clash*
   Upon the morn of the fight, while facing combat

3. *The cowards they disgrace, the liars they attack*
   They quench their spears, from the blood of fallen necks at last

(131) صَبْرُ الْفَتَى

131 - The Patience of the Young

Youth is an age of health and strength. In these years, one should strive to build their character and attain skills, rather than resort to the modern-cultured life of extravagance which has victimized many of our youth today.

صَـبْرُ الفَـتَى لِفَقْـرِهِ يُجِلُّـهُ (1) و بَذْلُـهُ لِوَجْهِـهِ يُذِلُّـهُ
يَكْفِيْ الْفَتَى مِنْ عَيْشِهِ أَقَلُّهُ (2) الْخُبْـزُ لِلْجَـائِعِ أُدْمٌ كُلُّـهُ

1. *A young man's patience upon poverty, makes him noble and great*
   For a young man to spend upon his desires, leads to disgrace
2. *It's enough for him to live with little means, in a simple state*
   Bread equals an entire meal for the hungry, it's enough to satiate

(132) كِذْبُ الْمُنَجِّمِيْنَ
132- Lies of Astrologers

The universe and everything it contains is the creation of Allāh ﷻ, and hence nothing can harm us once we submit ourselves before Allāh ﷻ. Unfortunately today, even in the modern age, many portions of our Ummah worldwide have fallen into the traps of various fortune-tellers, liars and cheaters. For when people leave the obedience of the Creator, He leaves them at the mercy of His creation.

خَــوَّفَنِيْ مُــنَجِّمٌ أخُــوْ خَبَــلْ (1) تَرَاجُـعَ الْمِـرِّيْخِ فِي بَيْـتِ الْحَمَـلْ
فَقُلْتُ دَعْنِيْ مِنْ أكَاذِيْبِ الْحِيَلْ (2) الْمُشْـتَرِيْ عِنْـدِيْ سَـوَاءٌ وَ زُحَـلْ
أدْفَـعُ عَـنْ نَفْسِـيْ أفَـانِيْنَ الـدُّوَلْ (3) بِخَــالِقِيْ وَ رَازِقِــيْ عَــزَّ وَ جَــلْ

1. *A foolish astrologer tried to scare me one day*
   About Mars returning to cross Aries once again
2. *I said to spare me the lies they estimate away*
   According to me Mars and Saturn are quite the same[1]
3. *I protect myself from all problem, whenever I pray*
   In my Almighty Creator's and Provider's name

(133) رِثَاءُ أُمِّ الْمُؤْمِنِيْنَ خَدِيْجَةَ (D) وَأَبِيْ طَالِبٍ
133 – In Memory of the Mother of the Believers Sayyidah Khadījah D, and Abū Ṭālib

The entire Ummah is indebted by the aid that was provided by Our Mother, Sayyidah Khadījah D and Abū Ṭālib in the early days of Islām. They became the backbone of our beloved Prophet S, and put everything on the line for his support.

1 They are both creations of Allāh, and do not influence our lives.

أَعَيْنَيَّ جُودَا بَارَكَ اللهُ فِيْكُمَا (1) عَلَى هَالِكَيْنِ لاَيُرَى لَهُمَا مِثْلاَ
عَلَى سَيِّدِ البَطْحَاءِ وَ ابْنِ رَئِيْسِهَا (2) وسَيِّدَةِ النِّسْوَانِ أَوَّلِ مَنْ صَلَّى
مُهَذَّبَةٌ قَدْ طَيَّبَ اللهُ خِيْمَهَا (3) مُبَارَكَةٌ وَ اللهُ سَاقَ لَهَا الفَضْلاَ
لَقَدْ نَصَرَا فِيْ اللهِ دِيْنَ مُحَمَّدٍ (4) عَلَى مَنْ بَغَى فِيْ الدِّيْنِ قَدْ رَعَيَا إِلاَّ

1. *In crying over such two people, may my eyes be blessed*
   To this day, whose equivalent cannot be found as yet

2. *The son of Makkah's leader, who also lead it in his days*
   And the leader of women, the first woman to have prayed

3. *Cultured, for Allāh had purified her natural state*
   Blessed, for Allāh had showered her with His grace

4. *They assisted the cause of Allāh, and Muḥammad's faith*
   Against the enemies of this Dīn, the only to rise to its aid

(134) طَلْحَةُ وَ الزُّبَيْرُ (E)

134 – Talḥa and Zubayr

In the Khilāfah of Alī C, a dispute broke out amongst him and some of the Ṣaḥābah of the Holy Prophet S.Both parties are our elders in Islām, and we have no place to rebuke or disgrace any of them.

إِنَّ يَوْمِيْ مِنَ الزُّبَيْرِ وَمِنْ طَلْـ (1) ـحَةَ فِيْ مَا يَسُوءُنِيْ لَطَوِيْلُ
ظَلَمَانِيْ وَ لَمْ يَكُنْ عَلِمَ اللّـ (2) ـهُ إِلَى الظُّلْمِ لِيْ خِلَافٍ سَبِيْلُ

1. *The day in which Talḥa and Zubayr, caused me grief*
   Was a very long and harsh day for me, indeed
2. *They oppressed me, and it's known to the Almighty*
   That I don't allow the oppression of His creation before me

(135) شَهَادَةُ عَمَّارِ بْنِ يَاسِرٍ (C)

135 – At the Martyrdom of ʻAmmār Bin Yāsir

Sayyidunā Alī C had to face the loss of many of his friends and companions. He said the following verses, when ʻAmmār Bin Yāsir C was martyred.

أَلاَ أَيُّهَا الْمَوْتُ الَّذِيْ لَيْسَ تَارِكِيْ (1) أَرِحْنِيْ فَقَدْ أَفْنَيْتَ كُلَّ خَلِيْلِ

أَرَاكَ مُصِرًّا بِالَّذِيْنَ أُحِبُّهُمْ (2) كَأَنَّكَ تَنْحُوْ نَحْوَهُمْ بِدَلِيْلِ

1. *Listen oh death, you're such that you won't leave me in the end*
   Give me a second's break, for you have left none of my friends

2. *I see you're constantly after the ones close to my heart*
   As if you're following them, and they've already been marked

(136) إِرْجَافُ الْمُنَافِقِيْنَ

136 – Mischief of the Hypocrites

When the Holy Prophet S departed for the battle of Tabūk, he left Sayyidunā ʻAlī C behind, in order to look after his noble family. The hypocrites seized this opportunity and started putting doubts and lies in the mind of Sayyidunā ʻAlī C. Upon hearing this, Sayyidunā ʻAlī C quickly rushed to the Prophet S. When the Prophet S saw him, he said, "Are you not pleased to take the same position with me that Hārūn took with Mūsa. Except no prophet will come after me." Sayyidunā ʻAlī C constructed the following poem to narrate this incident.

أَلاَ بَاعَـدَ اللهُ أَهْـلَ النِّفَـاقِ (1) وَ أَهْـلَ الأَرَاجِيْـفِ وَ البَاطِـلِ
يَقُوْلُـوْنَ لِيْ قَـدْ قَـلاَكَ الرَّسُـولُ (2) فَخَـلاَّكَ فِيْ الْخَـالِفِ الْخَـاذِلِ
وَمَـــا ذَاكَ إِلاَّ لِأَنَّ النَّـــبِيَّ (3) جَفَـاكَ وَ مَـا كَـانَ بِالْفَاعِـلِ
فَسِـرْتُ وَ سَـيْفِيْ عَلَـى عَـاتِقِيْ (4) إِلَى الـرَّاحِمِ الْحَـاكِمِ الْفَاصِـلِ
فَلَمَّـــا رَآنِيْ هَفَـــا قَلْبُـــهُ (5) وَ قَـالَ مَقَـالَ الأَخِ السَّـائِلِ
أَ مِمَّـــنْ أَبِـــنْ لِيْ فَأَنْبَأْتُـــهُ (6) بِإِرْجَـافِ ذِيْ الْحَسَـدِ الـدَّاغِلِ
فَقَـالَ أَخِـيْ أَنْـتَ مِـنْ دُوْنِهِـمْ (7) كَهَـارُوْنِ مُوْسَـى وَلَمْ يَأْتَـلِ

1. *May Allāh remove from His mercy the hypocrites*
   And the people of rumours, deception and tricks

2. *They told me, I'm detested by the Prophet of mine*
   And hence he has left me amongst the ones left behind

3. *He did it in order to shun me and let me go*
   Whilst in reality the Prophet had not done so

4. *So, equipped with my sword dangling from around my neck*
   Towards the merciful, judge and decider I left

5. *Softness just took over his heart upon seeing me*
   And like a brother he inquired from me lovingly

6. *"Please do tell me, who is the cause for you to arrive"*
   So I told him, it's the jealous corrupt and their lies

7. *"Unlike them you are my brother'" was his reply*
   Like Hārūn was to Mūsā [1], so do not agonize

1 Mūsā ﷺ had left Hārūn ﷺ behind when he took the journey to the Mountain of Tūr, in order to get the Torah.

(137) الشَّجَاعَةُ وَ الكَرَمُ
137 – Bravery and Generosity

A Muslim is well-balanced and acts according to the situation. When fighting for the truth, he persists with bravery, while his lifestyle is of kindness and generosity.

أَنَـا الصَّـقْرُ الَّـذِيْ حُـدِّثْتَ عَنْـهُ (1) عِنَـاقُ الطَّـيْرِ تَنْجَـدِلُ انْجِـدَالاَ
وَ قَاسَيْتُ الْحُرُوْبَ أَنَا ابْنُ سَبْعٍ (2) فَلَمَّـا شِـبْتُ أَفْنَيْـتُ الرِّجَـالاَ
فَلَـمْ تَـدَعِ السُّـيُوْفُ لَنَـا عَـدُوًّا (3) وَلَمْ يَـدَعِ السَّـخَاءُ لَـدَيَّ مَـالاً

1. *I am that hawk, about whom you were told*
   That defeats all other birds of prey by itself

2. *Since seven, I have endured the hardships of war*
   On reaching my youth, with many men in combat I dealt

3. *No enemy has remained standing in front of our swords*
   While generosity has left me, with none of my wealth

قافية الْميم

(138) الرَّايةُ الْحَمْرَاءُ

138 – The Red Flag

In wars, the battalions are often distributed by tribes. Hand in hand, they fight the enemy and rebuke them for the evil they have caused. Sayyidunā ʻAlī C dedicates this poem to the tribes that fought along his side.

لَنَا الرَّايةُ الْحَمْرَاءُ يَخْفِقُ ظِلُّهَا (1) إِذَا قِيْلَ قَدِّمْهَا حُضَيْنُ! تَقَدَّمَا
تَرَاه إِذَا مَا كَانَ يَوْمُ كَرِيْهَةٍ (2) أَبَيْ فِيْه إِلاَّ عِزَّةً وَ تَكَرُّمَا
وَ أَحْزَمَ صَبْرًا حِيْنَ يُدْعىَ إِلَى الوَغَى (3) إِذَا كَانَ أَصْواتُ الكُمَاةِ تَغَمْغُمَا
وَ قَدْ صَبَرَتْ عُكٌّ وَ لَخْمٌ وَ حِمْيَرٌ (4) لِمَذْحِجَ حَتَّى أَوْرَثُوهَا التَّنَدُّمَا
وَ نَادَتْ جُذَامٌ يَا لَمَذْحِجَ وَيْلَكُمْ (5) جَزَى اللهُ شَرًّا أَيَّنَا كَانَ أَظْلَمَا
أَمَا تَتَّقُوْنَ اللهَ فِي حُرُمَاتِكُمْ (6) وَمَا قَرَّبَ الرَّحْمَنُ مِنْهَا وَ عَظَّمَا
جَزَى اللهُ قَوْمًا قَاتَلُوْا فِيْ لِقَائِهِمْ (7) لَدَى البَأْسِ خَيْرًا مَاأَعَفَّ و أَكْرَمَا
رَبِيْعَةَ اَعْنِيْ إِنَّهُمْ أَهْلُ نَجْدَةٍ (8) وَ بَأْسٍ إِذَا لاَقَوا خَمِيْسًا عَرَمْرَمَا
أَذَقْنَا ابْنَ حَرْبٍ طَعْنَنَا و ضِرَابَنَا (9) بِأَسْيَافِنَا حَتَّى تَوَلَّى وَ أَحْجَمَا
وَحَتَّى يُنَادِيَ زِبْرَقَانَ بْنَ أَظْلَمٍ (10) وَ نَادَى كِلاعًا وَ الكَرِيْبَ و أَنْعُمَا
وَ عَمْرًا وَ سُفْيَانًا وَ جَهْمًا وَمالِكًا (11) وَحَوشَبَ وَالغَاوِيَ شُرَيْحًا وَ أَظْلَمَا
وَكَرْزَبْنَ نَبْهَانٍ وَ عَمْرَو بْنَ جُحْدُرٍ (12) وَ صَبَّاحًا الْقَيْنِيَّ يَدْعُو وَ أَسْلَمَا

1. *The red flag is ours, in the wind it flutters fast*
   Ḥuḍayn advanced with this flag, upon being asked

2. *Even if adversity, is what the day reflects*
   It refuses to accept anything but respect

3. *Covered in patience, when towards war it's called out*
   Amidst the cries of the archers, amidst their shouts

4. *Against Madh-Ḥij, ʻUk, Lakhm, and Ḥimyar were patient indeed*
   Until they left them with nothing but their regret and their grief

5. *Judhām cried to Madh-Ḥij, "May you be destroyed and vanquished*
   Let the oppressor from amongst us, be ruined and punished

6. *Do you not fear Allāh regarding the sacred and revered?*
   About the beloved and respected to Allāh, don't you fear?"

7. *May Allāh reward those great and virtuous people for-*
   Fighting so arduously through the hardships of war

8. *Meaning the tribe of Rabīʻah, they showed bravery and strength*
   When even a massive army in combat they contend

9. *When we gave Ḥarb a taste of our strikes and our attacks*
   They retreated cowardly, on their hind legs they ran back

10. *Until they asked aid from Zibraqān bin Adhlam*
    And aid from Kilā', Karīb, and Anʻum

11. From ʻAmr, Sufyān, Māik and Jahm
Ḥawshab, Ghāwī, Shurayḥ, and Adhlam

12. Karz bin Nabhān and ʻAmr bin Juḥdur
And from Ṣabbāh al-Qayny and Aslam

(139) فُرْسَانُ هَمْدَانَ

139- The Riders of Hamdān

Real bravery is born in the field of battle. Battles are not won by swords, spears or any other equipment; battles are won by the blood and valour of true men. The riders of Hamdān had proven themselves to be called such men.

وَ لَمَّا رَأَيْتُ الْخَيْلَ تُقْرَعُ بِالْقَنَا (1) فَوَارِسُهَا حُمْرُ الْعُيُوْنِ دَوَامِيْ
وَ أَقْبَلَ رَهْجٌ فِي السَّمَاءِ كَأَنَّهُ (2) غَمَامَةُ دَجْنٍ مُلْبَسٍ بِقَتَامِ
وَنَادَى ابْنُ هِنْدٍ ذَا الْكِلاَعِ وَ يَحْصُبًا (3) وَ كِنْدَةَ فِيْ لَخْمٍ وَ حَيِّ جُذَامِ
تَيَمَّمْتُ هَمْدَانَ الَّذِيْنَ هُمُ هُمُ (4) إِذَا نَابَ أَمْرٌ جُنَّتِيْ وَ حُسَامِيْ
وَ نَادَيْتُ فِيْهِمْ دَعْوَةً فَأَجَابَنِي (5) فَوَارِسُ مِنْ هَمْدَانَ غَيْرُ لِئَامِ
فَوَارِسُ مِنْ هَمْدَانَ لَيْسُوْا بِعُزَّلٍ (6) غَدَاةَ الْوَغَى مِنْ شَاكِرٍ وَ شِبَامِ
وَ مِنْ أَرْحَبَ الشُّمِّ الْمُطَاعِيْنَ بِالقَنَا (7) وَرُهْمٍ وَ أَحْيَاءِ السَّبِيْعِ وَ يَامِ
وَ مِنْ كُلِّ حَيٍّ قَدْ أَتَتْنِي فَوَارِسُ (8) ذَوُوْ نَجَدَاتٍ فِي اللِّقَاءِ كِرَامِ
بِكُلِّ رُدَيْنِيٍّ وَ عَضْبٍ تَخَالُهُ (9) إِذَا اخْتَلَفَ الأَقْوَامُ شُعْلَ ضِرَامِ
يَقُوْدُهُمُ حَامِي الْحَقِيْقَةِ مِنْهُمُ (10) سَعِيْدُ بْنُ قَيسٍ وَ الكَرِيْمُ يُحَامِيْ
فَخَاضُوا لَظَاهَا وَ اصْطَلَوا بِشَرَارِهَا (11) وَ كَانُوا لَدَى الْهَيْجَا كَشَرْبِ مُدَامِ
جَزَى اللهُ هَمْدَانَ الْجِنَانَ فَإِنَّهُمْ (12) سِمَامُ العِدَى فِي كُلِّ يَوْمِ خِصَامِ
لِهَمْدَانَ أَخْلاَقٌ وَدِيْنٌ يَزِيْنُهُمْ (13) وَ لِيْنٌ إِذَا لاَقَوْا وَ حُسْنُ كَلاَمِ

مَـــتَى تَـــأْتِهِمْ فِي دَارِهِـــمْ لِضِـــيَافَةٍ (14) تَبِـــتْ عِنْـــدَهُمْ فِي غِبْطَـــةٍ وَ طَعَـــامِ
أُنَـــاسٌ يُحِبُّـــونَ النَّـــبِيَّ وَ رَهْطَـــهُ (15) سِـــرَاعٌ إِلَى الْهَيْجَـــاءِ غَيْـــرُ كَهَـــامِ
إِذَا كُنْـــتُ بَوَّابًـــا عَلَـــى بَـــابِ جَنَّـــةٍ (16) أَقُـــولُ لِهَمْـــدَانَ أُدْخُلُـــوْا بِسَـــلاَمِ

1. *When I saw the horses advancing ferociously*
   Their red eyed riders, attacking with spears endlessly
2. *Dust rose to the sky, Covering everything gloomily*
   Like the gloom of a day which is rainy and cloudy

3. *The people of Hind called out to Kilā',*
   Yaḥṣub, Lakḥm, Juzām and Kindah

4. *I called Hamdān, for in war they are exemplary*
   They're my shield and sword, in the midst of adversity
5. *When I called them to war, they replied immediately*
   Such noble men, without a stain on their purity
6. *In the morn of battle, the Hamdān riders are ready*
   From Shākir and Shibām are these armies

7. *With the respected Arḥab clan, the wielders of spears*
   Ruhm, Sabī', and Yām clan answered me
8. *Horsemen from every single tribe came quickly*
   They're men of valour and they're men of nobility
9. *Equipped with every sword, and their spears are "Rudaynī"*[1]
   In battle, their blades blaze like fire relentlessly
10. *A man from amongst, they follow his lead*
    Sa'īd Bin Qays, a real defender of truth indeed
    And truth is only defended by men of nobility

1 A type of spear of good quality. It is named after a woman named "Rudainah", who used to fix spears.

11. They dove in the depth of blazing war, and roasted in its flames
In war, like habitual drinkers, they smiled in its face[1]

12. May Allāh give Hamdān great gardens eternally
In days of war, they are poison for our enemy
13. They have character, and are adorned by piety
Whenever they meet, they're kind and they speak politely
14. Whenever a guest comes, they feed him generously
Until he spends his night, envying their qualities
15. These are such men that love the prophet and his family
They answer the call of battle immedietly
16. If I was in charge of the doors of heaven's entry
I would say to Hamdān, enter with ease and serenity

(140) بَعْدَ غَزْوَةِ أُحَدٍ

140- After the Battle of Uḥud

Sayyidunā 'Alī C was a vital and honourable soldier of the Muslim army. Stories of his valour and bravery are famous. In the battle of Uḥud, he was the flag bearer of the Muslims, while Sa'ad Bin Abū Ṭalḥa was the flag bearer of the disbelievers. The Battle of Uḥud was one of the fiercest battles in Islamic history, in which the Muslims were struck greatly due to the archers mistakenly not following the command of the Nabī S. It took the lives of great warriors to withstand this battle and defend the roots of Islām in its early years.

أ فـاطِمُ هـاكِ السَّـيْفَ غَيْـرَ ذَمِـيْمِ (1) فَلَسْـــتُ بِرِعْدِيْـــدٍ وَلاَ بِلَئِـــيْمِ
أفـاطِمُ قَـدْ أبْلَيْـتُ فِي نَصْـرِ أحْمَـدٍ (2) وَ مَرْضَـــاةِ رَبٍّ بِالعِبَـــادِ رَحِـــيْمِ

1 Just like those people who socially drink alcohol enjoy their gatherings, they laugh and smile in the face of war.

أُرِيْـدُ ثَـوَابَ اللهِ لاَشَـيءَ غَيْـرُهُ (3) وَرِضْـوانَهُ فِي جَنَّـةٍ ونَعِـيْمِ
وكُنْـتُ امْـرَأً أَسْمُـوْ إذَا الْحَـرْبُ شَمَّـرَتْ (4) وَ قَامَـتْ عَلَـى سَـاقٍ بِغَـيْرِ مُلِـيْمِ
أَمْتُ ابْـنَ عَبْـدِ الـدَّارِ حَـتَّى ضَـرَبْتُهُ (5) بِـذِيْ رَوْنَـقٍ يَفْـرِيْ العِظَـامَ صَـمِيْمِ
فَغَادَرْتُـهُ بِالقَـاعِ فَـارْفَضَّ جَمْعُـهُ (6) وَ أَشْـفَيْتُ مِـنْهُمْ صَـدْرَ كُـلِّ حَلِـيْمِ
وَ سَـيْفِيْ يَكُفِـيْ كَالشِّـهَابِ أَهُـزُّهُ (7) أَجُـزُّ بِـهِ مِـنْ عَـالِقٍ وَ صَـمِيْمِ

1. *Fāṭimah, here take from me, this sword which is perfect*
   For I am neither a coward, nor am I wretched
2. *Fāṭimah, I have completely finished myself*
   Seeking the Merciful's pleasure, and in Aḥmad[1] help
3. *I seek nothing except Allāh's reward and his prize*
   I seek nothing but his pleasure in paradise
4. *When the hardships of war became ferocious and tough*
   without accepting disgrace, I simply rose above
5. *By the striking of my splendid, bone piercing, strong blade*
   I forced ʻAbd al-Dār to eternally sleep away
6. *I left him on the field, so his men started to flee*
   And every patient Muslim's heart became appeased
7. *Like a blazing fire, my sword is more than enough*
   I swing it and slice with it shoulders and bones that are tough

(141) تَقَلُّبَاتُ الدَّهْرِ

141- The Change of Time

Times of prosperity and luxury tend to make a person forget about his times of grief and hardships. A wake up call is required for such people to remind them that life never remains the same, and all

1 Muḥammad

good things come to an end.

إذا كُنْتَ فِيْ نِعْمَةٍ فَارْعَهَا (1) فَإنَّ الْمَعَاصِيَ تُزِيْلُ النِّعَمْ
و حَافِظْ عَلَيْهَا بِتَقْوَى الإلَهِ (2) فَإنَّ الإلَهَ سَرِيْعُ النِّقَمْ
فَإنْ تُعْطِ نَفْسَكَ آمَالَهَا (3) فَعِنْدَ مُنَاهَا يَحِلُّ النَّدَمْ
فَأيْنَ القُرونُ و مَنْ حَوْلَهُمْ (4) تَفَانَوْا جَمِيْعًا وَ رَبِّيْ الْحَكَمْ
وَ كُنْ مُوْسِرًا شِئْتَ أَوْ مُعْسِرًا (5) فَمَا تَقْطَعُ الْعَيْشَ إلاَّ بِهَمْ
مَحَامِدُ دُنْيَاكَ مَذْمُوْمَةٌ (6) فَلاَ تَكْسِبُ الْحَمْدَ إلاَّ بِذَمْ
إذا تَمَّ أمْرٌ بَدَا نَقْصُهُ (7) تَوَقَّ زَوَالاً إذا قِيْلَ تَمْ
وَ كَمْ قَدَرٍ دَبَّ فِيْ غَفْلَةٍ (8) فَلَمْ يَشْعُرِ النَّاسُ حَتَّى هَجَمْ

1. *If your life is full of comfort and luxury*
   Protect it, for sins remove blessings and bounty
2. *Protect it by fearing Allāh, and piety*
   For Allāh's payback can arrive swiftly

3. *If you give your desire everything it craves*
   Then soon they will lead to regret and shame
4. *Where are the previous nations, that once resided*
   All are gone, and Allāh is their sole decider
5. *Become wealthy, or pass your life in poverty*
   You still can't pass life, without facing grief

6. *Your praise in this world is mixed with contempt and blame*
   So you cannot earn praise, without earning disdain
7. *When something reaches its prime, it starts to decline*
   Hence beware of the decline, on hearing the word "prime"
8. *Fate often creeps up on men, while they don't know their state*

While they're unaware, they're suddenly struck by the calamities of fate

(142) قَتْلَى صِفِّيْنَ
142- The Fallen of Ṣiffīn

Many comrades of Sayyidunā ʻAlī C *passed away in the Battle of Ṣiffīn. His companion, Hāshim bin ʻUqbah bin Abū Waqqās was also amongst the fallen. Sayyidunā Alī* C *recited the following poem while passing these men*

جَــزَى اللهُ عَــنِّي عُصْــبَةً أَسْــلَمِيَّةً (1) صِبَاحَ الوُجُـوْهِ صُـرِّعُوا حَـوْلَ هَاشِـمِ
شَــقِيْقٌ و عبــدُ اللهِ بِشْــرٌ و مَعْبَــدٌ (2) و سُـفْيَانُ وَابْنَـا هَاشِـمٍ ذِي الْمَكَـارِمِ
وَ عُـرْوَةُ لاَيَنْـأَي فَقَـدْ كَـانَ فَارِسًـا (3) إذا الْحَرْبُ هَاجَتْ بِالقَنَا وَ الصَّوَارِمِ
إذا اخْتَلَـفَ الأبْطَـالُ وَاشْـتَبَكَ القَنَـا (4) وَكَانَ حَـدِيْثُ القَـوْمِ ضَـرْبَ الْجَمَاجِمِ

1. *May Allāh reward the handsome people of Aslamiyya*
   For they died fighting alongside Hāshim bin ʻUqbah
2. *Shaqīq, ʻAbdullah Bishr, and Maʻbad were amongst them*
   And the two sons of Hāshim, they are all noble men
3. *And ʻUrwah is not far behind, for when war starts to blaze*
   He is the horseman in its midst, with spears and his blades
4. *When brave men start to combat, and spears are exchanged*
   Then the talk of the town[1] is to crack skulls and their brains

1 An attempt has been made to appropriately translate the Arabic, which literally translates as "Then the entire nation is talking about hitting skulls", which means that everyone is focused on and is talking about the breaking of skulls.

(143) مَقْتَلُ عَمْرِوبْنِ عَبْدِ وُدٍّ فِي غَزْوَةِ الْخَنْدَقِ

143- The Killing of ‘Amr Bin ‘Abd Wudd In the Battle of Khandaq

‘Amr was one of the champions of the enemy army. Sayyidunā ‘Alī’s victory against him was a great triumph for the Muslims, and was a real booster of the Muslim morale. Sayyidunā ‘Alī C was considered as a lion in battle, and was at the forefronts of the Muslim army.

يَا عَمْرُو قَدْ لاَقَيْتَ فَارِسَ هِمَّةٍ (1) عِنْـدَ اللِّقَـاءِ مُعَـاوِدَ الإِقْـدَامِ
مِنْ آلِ هَاشِمٍ مِنْ سَنَاءٍ بَاهِرٍ (2) وَ مُهَـذَّبِيْنَ مُتَـوَّجِيْنَ كِـرَامِ
يَدعُوْا إِلى دِيْنِ الإِلَهِ وَ نَصْرِهِ (3) وَ إِلَى الهُدَى وَ شَرَائِعِ الإِسْلاَمِ
بِمُهَنَّـدٍ عَضْـبٍ رَقِيْـقٍ حَـدُّهُ (4) ذِيْ رَوْنَقٍ يَفْرِيْ الفَقَارَ حُسَامِ
وَ مُحَمَّـدٌ فِيْنَـا كَـأَنَّ جَبِيْنَـهُ (5) شَمْسٌ تَجَلَّتْ مِنْ خِلاَلِ غَمَامِ
وَ اللهُ نَاصِـرُ دِيْنِـهِ وَ نَبِيِّـهِ (6) وَ مُعِـيْنُ كُـلِّ مُوَحِّـدٍ مِقْـدَامِ
شَهِدَتْ قُرَيْشٌ وَ البَرَاهِمُ كُلُّهَا (7) أَنْ لَيْسَ فِيْهَا مَنْ يَقُوْمُ مَقَامِيْ

1. *Oh ‘Amr, you faced a horseman with such bravery*
   That presses forward during combat continuously
2. *From the Hāshim clan is his lineage and ancestry*
   They are cultured, and crowned with nobility
3. *He calls towards Islām, and helping its cause*
   Towards guidance, and towards fulfilling its laws
4. *With an Indian sword, which is sharp and shiny*
   He slices through the backs of enemies
5. *Amongst us is the Prophet of Allāh’s presence*
   His forehead is a sun between the clouds, which glistens

6. *Allāh is at His prophet's and His religion's aid*
   And helps every believing soldier, who is brave
7. *The Quraysh and Ibrahīm[1]'s progeny are witness to the fact*
   That none from amongst them, can adequately be my match

(144) هُمُومُ الدَّهْرِ

144- Continuous Grief

Difficult times are like a traffic jam. They will not let a person move on, regardless of how desperately one wishes to do so. There is hope for the troubled heart in the idea that good days are bound to come. But one should also understand that grievances will continuously meet us in this world, and the only remedy is death.

فَمَا نُوَبُ الْحَوَادِثِ بَاقِيَاتٌ (1) وَلاَ بَؤْسٌ يَدُوْمُ وَلاَنَعِيْمُ
كَمَا يَمْضِي سُرُوْرٌ وَهْوَ جَمٌّ (2) كَذَلِكَ مَا يَسُوْءُكَ لاَيَدُومُ
فَلاَ تَهْلَكْ عَلَى مَا فَاتَ وَجْدًا (3) وَلاَ تُفْرِدْكَ بِالأَسَفِ الْهُمُوْمُ

1. *The adversities of time do not remain*
   Its grief nor its pleasures ever stay
2. *Like the times of tremendous joy swiftly pass*
   Similarly your grievances will also not last
3. *Do not perish in pain over what has already left*
   Let afflictions not single you out for regret[2]

1 The prophet Ibrahīm عليه السلام

2 Do not feel as if you are the only person experiencing difficulty

(145) أَوْصَافُ الأَخ
145- The Nature of Brotherhood

Friends are the pillars upon which a man depends. Some of these pillars prove to be hollow on the inside, while others only end up reaching the status of acquaintances. The real pillars of a person are the ones that earn the right to be called brothers.

أَخٌ طَاهِرُ الأَخْلاَقِ عَذْبٌ كَأَنَّهُ (1) جَنَى النَّحْلِ مَمْزُوْجًا بِمَاءِ غَمَامِ
يَزِيْدُ عَلَى الأَيَّامِ فَضْلَ مَوَدَّةٍ (2) وَ شِدَّةَ إِخْلاَصٍ وَرَعْيَ ذِمَامِ

1. *A brother is well-mannered and sweet*
   As if he is pure rainwater mixed with honey
2. *As time passes, his love tends to increase*
   So does his pure and intense sincerity
   As does his overseeing of responsibilities,

(146) لاَ تَظْلِمْ
146- Do Not Oppress

A cloud of oppression has unfortunately engulfed the Muslims today, abundantly raining down upon them in every corner of the world. We face this oppression from our enemies, and sadly, even from the ones who are our own. Let the oppressors take heed, for there is no barrier between Allāh ﷻ and the prayers of the oppressed.

لاَ تَظْلِمَنَّ إِذَا كُنْتَ مُقْتَدِرًا (1) فَالظُّلْمُ مَرْتَعُهُ يُفْضِيْ إِلَى النَّدَمِ
تَنَامُ عَيْنُكَ وَ الْمَظْلُوْمُ مُنْتَبِهٌ (2) يَدْعُوْ عَلَيْكَ وَعَيْنُ اللهِ لَمْ تَنَمِ

1. *Don't oppress, even though the strength to do so you may possess*
   For the road of oppression, only leads to regret
2. *You will be sleeping, while awake will be your oppressed*
   Making Du'ā against you, and Allāh does not sleep or rest

(147) إيْدَاعُ السِّرّ
147- Entrusting Secrets

It is a sign of intellect in a person to only trust his secrets with the noble. Nobility demands a person to safeguard and protect this sacred trust

لاَ تُـودِعِ السِّـرَّ إلاَّ عِنْـدَ ذِي كَـرَمٍ (1) وَ السِّرُّ عِنْـدَ كِـرَامِ النَّـاسِ مَكْتُـومُ
وَ السِّرُّ عِنْـدِيَ فِي بَيْـتٍ لَـهُ غَلَـقٌ (2) قَـدْ ضَـاعَ مِفْتَاحُـهُ وَ البَيْـتُ مَخْتُـوْمُ

1. *Only share secrets with the noble and respected*
   With such people, your secrets are protected
2. *In a locked house, I keep secrets concealed*
   Its key is lost, and the house has been sealed

(148) الإسْتِقَامَةُ
148- Perseverance

Acquiring of good traits is a journey which includes many stops. A person has to stop and learn many lessons before reaching the destination of self-refinement.

تَنَـــزَّهْ عَـــنْ مُجَالَسَـــةِ اللِّئَـــامِ (1) وَأَلْـمِـــمْ بِـــالكِرَامِ بَـــنِي الْكِـــرَامِ
وَ لاَتَـــكُ وَاثِقًـــا بِالـــدَّهْرِ يَومًـــا (2) فَـــإِنَّ الـــدَّهْرَ مُنْحَـــلُّ النِّظَـــامِ
وَلاَ تَحْسُـدْ عَلَـى الْمَعْـرُوفِ قَوْمًـا (3) وَكُـــنْ مِـــنْهُمْ تَنَـــلْ دارَ السَّـــلامِ

وَثِقْ بِاللهِ رَبِّكَ ذِي الْمَعَالِيْ (4) وَ ذِي الآلاَءِ وَ النِّعَمِ الْجِسَامِ
وَ كُنْ لِلْعِلْمِ ذَاطَلَبٍ وَ بَحْثٍ (5) وَ نَاقِشْ فِي الْحَلالِ وَ فِي الْحَرَامِ
وَ بِالعَوْرَاءِ لاَ تَنْطِقْ وَ لَكِنْ (6) بِمَا يُرْضِيْ الإلَهَ مِنَ الكَلاَمِ
وَ إنْ خَانَ الصَّدِيْقُ فَلاَ تَخُنْهُ (7) وَ دُمْ بِالْحِفْظِ مِنْهُ و الذِّمَامِ
وَلاَتَحْمِلْ عَلَى الإخْوَانِ ضِغْناً (8) وَ خُذْ بِالصَّفْحِ تَنْجُ مِنَ الآثَامِ

1. *Protect yourself from remaining in evil company*
   Stay with those who are noble and have virtuous family history
2. *Do not place your trust in time, even if it's for a day*
   For time is not disciplined or consistent in its ways
3. *Don't be jealous of the good qualities of a nation*
   Join them in those qualities instead, and gain salvation
4. *On your Lord, Allāh the most high, your trust should be placed*
   Owner, and giver of great blessings, favours and grace

5. *Become a true seeker of knowledge, with research as his quest*
   Examine the Ḥalāl and examine the Ḥarām in-depth
6. *Don't include immodesty and lewdness in your speech*
   But only speak that which will cause your Lord to be pleased

7. *Don't betray your brother, even if he betrays you*
   your defence and fulfilment of rights should continue[1]
8. *For your brother don't carry hate and malice within*
   Just constantly forgive, it will protect you from sins

1 Even if your brother Muslim betrays you continue to fulfill his rights and defend him.

(149) العِلْمُ و الفَقْرُ

149- ʻIlm[1] and Poverty

A quick look around the world indicates that wealth is not based upon the intellect of man. Many intellectuals work odd jobs after a hopeless search for work in their respective fields, while many foolish people are hoarding millions in their safes.

كَـمْ مِـنْ أدِيْـبٍ فَطِـنٍ عَـالِمٍ (1) مُسْـتَكْمِلِ العَقْـلِ مُقِـلٍّ عَـدِيْمْ
وَمِــنْ جَهُــولٍ مُكْثِــرٍ مَالَــهُ (2) ذلـكَ تَقْـدِيْرُ الْعَزِيْـزِ العَلِـيمْ

1. *How many men of knowledge, linguistics and proficiency*
   Are living a life of sheer poverty, and necessity
2. *While many of the foolish ones have a life of prosperity*
   And that is just the destiny, of the Wise and Almighty

(150) الصَّبْرُ لِلرِّجَالِ

150- Patience is for Real Men[2]

Patience is a quality which is universally applauded. In times of helplessness a person has two options. He can either be weak and publicize his grief, or he can hold firm and acquire the rewards of Allāh ﷻ*. This is obviously easier said than done and is a quality which is displayed only by true men.*

أ تَصْـبِرُ لِلْبَلْـوَى عَـزَاءً وَحِسْـبَةً (1) فَتُـؤْجَرَ أمْ تَسْـلُوْ سُـلُوَّ البَهَـائِمِ

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1 ʻ**Ilm:** It translates as "Knowledge," but usually refers to Islamic Knowledge.

2 The Word "Real Men" refers to bravery, strength and the ability to withstand pain. Modern rules of political correctness should obviously be disregarded when reading such poems, which were written around one thousand four hundred years ago.

خُلِقْنَا رِجَالاً لِلتَّجَلُّدِ وَالأَسَى (2) وَتلك الغَوَانِي لِلْبُكَا وَالْمَآتِمِ

1. *If you persevere patiently in times of grief and distress*
   Then, by Allāh you will be rewarded and recompensed
   Or like the animals, you can choose to simply just forget
2. *To withstand and heal from grief, we were created as men*
   While women are the ones who cry and lament

(151) تَذْكِيْرُ الكَرِيْمِ

151- Reminding a Good-Natured Person

A good-natured person generally does not need to be scolded in order to finish the task he is assigned. So one must follow the etiquette below, and keep up with the Islamic principle of honouring the dignity of men.

وَ إذا طَلَبْتَ إلَى كَرِيْمٍ حَاجَةً (1) فَلِقَاؤُهُ يَكْفِيْكَ وَ التَّسْلِيْمُ

وَ إذا رَآكَ مُسَلِّمًا ذَكَرَ الَّذِي (2) حَمَّلْتَهُ فَكَأَنَّهُ مَبْرُوْمُ

1. *When to complete your work, a good-natured person you have asked*
   To remind him, it's enough for you to say Salām and pass
2. *Just upon your sight and Salām, he will remember his task*
   Consider the job done, quickly and fast

(152) الظَّالِمُ يُحَاسَبُ

152- The Oppressor's Accountability

It may seem like we are living in a world of natural selection, where only the fittest survive. Many men torment and oppress their way into elevation, climbing upon the backs of the weak around them. However, this approach ultimately leads to nothing but regret and shame in this world. And a strict account before the Almighty Lord awaits them in the Hereafter.

أَمَـــا وَاللهِ إِنَّ الظُّلْـــمَ شُـــؤْمٌ (3) وَلاَزَالَ الْمُسِـــيْءُ هُـــوَ الظَّلُـــومُ
إِلَى الـــدَّيَّانِ يَـــومَ الـــدِّيْنِ نَمْضِـــيْ (4) وَ عِنْـــدَ اللهِ تَجْتَمِـــعُ الْخُصُـــومُ
سَـتَعْلَمُ فِي الْحِسَـابِ إِذا الْتَقَيْنَـا (5) غَـدًا عِنـد الْمَلِيْـكِ مَـنِ الْغَشُـوْمُ
سَـتَنْقَطِعُ الَّلـذَاذَةُ عَـنْ أُنَـاسٍ (6) مِـنَ الـدُّنْيَا وَ تَنْقَطِـعُ الْهُمُـومُ
لِأَمْـرٍ مَّـا تَصَـرَّفَتِ اللَّيَـالِي (7) لِأَمْـرٍ مَّـا تَحَرَّكَـتِ النُّجُـومُ

1. *By Allāh, oppression is misfortune and loss for the oppressor*
   One who wrongs others is branded an oppressor forever[1]
2. *We'll return to the Ultimate Judge on the Day of Judgement*
   Then by Allāh every adversary will be present
3. *Tomorrow, while giving account to our King, when we meet*
   You will find out who from between us is the oppressor indeed
4. *Then For many people, all their worldly pleasures will cease*
   While for others this will end their sadness and grief
5. *There is a purpose for the nights just passing us by*
   There is a purpose of the movement of stars and planets in the sky

1 People will always remember him as an oppressor.

(153) كُلُّ مَا عَلَى الأرضِ فَانٍ
153- Everything on Earth Will Perish

The slogans of the world today are to live life to the fullest and to blindly obey the desires. Many people are caught in the nets of these slogans until the ultimate truth, death, catches them off-guard while they are too busy decorating their disposable lives. May Allāh ﷻ protect us all from such heedlessness. Āmīn.

سَلِ الأيَّامَ عَنْ أُمَمٍ تَقَضَّتْ (1) سَتُخْبِرُكَ الْمَعَالِمُ وَ الرُّسُومُ
تَرُومُ الْخُلْدَ فِي دَارِ الْمَنَايَا (2) فَكَمْ قَدْ رَامَ مِثْلُكَ مَا تَرُومُ
تَنَامُ وَ لَمْ تَنَمْ عَنْكَ الْمَنايَا (3) تَنَبَّهْ لِلْمَنِيَّةِ يَا نَؤُومُ
لَهَوْتَ عَنِ الفَنَاءِ وَ أنْتَ تَفْنَى (4) فَمَا شَيْءٌ مِنَ الدُّنْيَا يَدُومُ
تَمُوتُ غَدًا و أنْتَ قَرِيْرُعَيْنٍ (5) مَنَ الغَفَلاتِ فِي لُجَجٍ تَعُومُ

1. *Ask time about the nations that have passed away*
   You will find the answer in their ruins and remains
2. *In the "house of death" you wish to forever remain?*
   Many have wished before, what you're wishing today
3. *Death never rests in hunting you, while you sleep away*
   Prepare for death oh sleeping soul, be alert and awake
4. *You're unaware of death, As you slowly decay*
   Nothing lasts in this world, nothing is meant to stay
5. *When you die tomorrow, your eyes will be at peace*
   If by avoiding the whirlpools of heedlessness, you cross the seas

قافية النون

(154) الدِّيْنُ و الدُّنْيَا

154- The Worldly Life and Faith

Islām is a way of life. It means that it should thrive through all social, personal and political aspects of every believer's life. This was once a general philosophy in the life of all Muslims before the recent movement of secularism removed faith from our daily lives. But to this day, there are many Muslims that proudly express their faith in every aspect of their lives, and refuse limiting faith to the Masjids.

لاَ تَخْضَعَنَّ لِمَخْلُوقٍ عَلَى طَمَعٍ (1) فَإِنَّ ذَلِكَ وَهْنٌ مِنْكَ فِي الدِّيْنَ
وَ اسْتَرْزِقِ اللهَ مِمَّا فِي خَزَائِنِهِ (2) فَإِنَّمَا الأَمْرُ بَيْنَ الكَافِ وَ النُّونِ
إِنَّ الَّذِي أَنْتَ تَرْجُوْهُ و تَأْمُلُهُ (3) مَنَ البَرِيَّةِ مِسْكِيْنُ ابْنُ مِسْكِيْنِ
مَا أَحْسَنَ الجُوْدَ فِي الدُّنْيَا و فِي الدِّيْنِ (4) وَ أَقْبَحَ البُخْلَ فِيْمَنْ صِيْغَ مِنْ طِيْنِ
مَا أَحْسَنَ الدِّيْنَ وَ الدُّنْيَا إِذا اجْتَمَعَا (5) لاَ بَارَكَ اللهُ فِي دُنْيَا بِلاَدِيْنِ
لَوْ كَانَ بِاللُّبِّ يَزْدَادُ اللَّبِيْبُ غِنىً (6) لَكَانَ كُلُّ لَبِيْبٍ مِثْلَ قَارُوْنِ
لَكِنَّمَا الرِّزْقُ بِالْمِيْزَانِ مِنْ حَكَمٍ (7) يُعْطِي اللَّبِيْبَ وَ يُعْطِي كُلَّ مَأفُونِ

1. *Because of greed and longing, do not end up as people's slave*
   For that is a sign, indicating towards weakness of faith
2. *From Allāh's treasury seek provisions through your prayers*
   for between the letters "Kāf" and "Nūn" is Allāh's affair[1]
3. *Indeed the person from whom you are longing and requesting*
   Him and all his forefathers are a lineage of dependents

1 Whenever Allāh wills something, He simply says "كن" (become) and it happens. Even this statement is not accurate, as Allāh is not even dependent upon saying the word "كن".

4. *How great is generosity for the worldly life and faith*
   And pathetic is stinginess, from something made of clay
5. *For the joining of worldly life and faith is quite wonderful*
   While a worldly life, void of faith is terrible and awful

6. *If through intellect, wealth and provisions could be attained*
   Then the wealth of Qarūn[1], every intellectual would gain
7. *But wealth is only given according to Allāh's scale and rules*
   and He wills to give it to the intellectual, as well as to the fool

(155) كَمْ نِعْمَةٍ فِي الْمَكَارِهِ

155- Many Blessings are in Hardships

A diamond can only be attained by placing the rocks through harsh conditions. Although everyone prefers to have ease in their life, sometimes Allāh ﷻ places us through hardships in order to reward us in ways that we never could have apprehended before.

لاَ تَكْرَهِ الْمَكْرُوْهَ عِنْدَ نُزُوْلِهِ (1) إِنَّ الْمَكَارِهَ لَمْ تَزَلْ مُتَبَايِنَهْ
كَمْ نِعْمَةٍ لَمْ تُسْتَقَلَّ بِشُكْرِهَا (2) للهِ فِي طَيِّ الْمَكَارِهِ كَامِنَهْ

1. *Do not detest when hardships strike*
   For hardships are of different types
2. *However, there are many a such bounty*
   Which can't be gained by thanking Allāh constantly
   But are hidden in the dead centre of calamity

1 An extremely rich person from the era of Mūsā ﷺ. He was swallowed by the earth due to his plot to accuse Mūsā ﷺ with adultery.

(156) فِي يَومِ بَدْرٍ
156- On the Day of Badr

The battlefield is one of the rare occasions when a Muslim is recommended to show pride. This boosts the morale of his comrades and instils fear in the hearts of the enemy. Poetry was often used for this purpose as can be seen by the example below.

قَدْ عَرَفَ الْحَرْبُ العَوَانُ أَنِّيْ (1) بَازِلُ عَامَيْنِ حَدِيْثُ سِنِّ
سَنَحْنَحُ اللَّيْلَ الطَّوِيْلَ جِنِّيْ (2) أَسْتَقْبِلُ الْحَرْبَ بِكُلِّ فَنِّ
مَعِيْ سِلاَحِيْ وَ مَعِيْ مِجَنِّيْ (3) وصَارِمٌ يُذْهِبُ كُلَّ ضِغْنِ
أُقْصِيْ بِهِ كُلَّ العُدَاةِ عَنِّيْ (4) أُمِّيْ لِمِثْلِ هَذَا وَلَدَتْنِيْ

1. *The continuous war knows it's a truth*
   I am a strong man, still in his youth
2. *A jinn who stays awake in the darkness of night*
   I welcome war, mastered in every skill type

3. *Equipped with my sword and my shield with me*
   A sword which puts an end to all hatred and jealousy
4. *With it I remove from me, every striking enemy*
   Only for such work, my mother gave birth to me

(157) إِخْوانُ زَمَانِيْ
157- Friendship of this Era

True friendship is endangered and is nearing extinction. It seems like most people in our lives are insincere. Upon being put to the test they soon prove to be unfaithful. This process of trial and continuous error is an open sign to the percentage of true friends that still exist in our society.

هَـذَا زَمَـانٌ لَـيْسَ إخْوَانُـه (1) يَـا أيُّهَـا الْمَـرْءُ بِـإخْوَانِ
إخْوَانُـــه كُلُّهُـــمُ ظَـــالِمٌ (2) لَهُـــمْ لِسَـــانَانِ وَ وَجْهَـــانِ
يَلْقَـاكَ بِالبِشْـرِ وَ فِيْ قَلْبِـهِ (3) دَاءٌ يُوَارِيْـــهِ بِكِتْمَـــانِ
حَتَّى إذا ما غِبْتَ عَنْ عَيْنَيْهِ (4) رَمَـــاكَ بِـــالزُّورِ وَ بُهْتَـــانِ
هَـذَا زَمَـانٌ هَكَـذا أَهْلُـهُ (5) بِـالوُدِّ لَمْ يَصْـدُقْكَ إثْنَـانِ
يَـا أَيُّهَـا الْمَـرءُ فَكُـنْ مُفْـرَدًا (6) دَهْـرَكَ لاتَـأنَسْ بِإنْسَـانِ
وَ جَانِبِ النَّاسَ وَكُنْ حَافِظًا (7) نَفْسَـكَ فِي بَيْـتٍ وَ حِيْطَـانِ

1- *We are now living in such a time span*
Where no friend is a true friend, oh man!
2- *Oppressors are the friends of this time and age*
All have two tongues, and all are two faced
3- *He will meet you with such a wide smile on his face*
But deep inside he hides his malice and hate
4- *As soon as from your sight he escapes away*
He starts slandering you, and starts to defame
5- *In these times people have reached such a lowly stage*
That you will not find two true friends to your name

6- *Listen oh man! Spend life detached and alone*
Do not love anyone as they were your own
7- *Avoid and elude people, whenever you do go out*
And protect yourself behind the walls of your house

(158) الدُّنْيَا تَحُوْلُ

158- The World Keeps Changing

Many people live a life of luxury, foolishly expecting this state to last forever. An open indication for them is to realize that the entire Earth changes its state twice a day. Nothing in this world

remains the same.

دُنْيَـا تَحُـولُ بِأَهْلِهَـا (1) فِي كُـلِّ يَـوْمٍ مَـرَّتَيْنِ
فَغُـدُوُّهَا لِتَجَمُّـعٍ (2) وَ رَوَاحُهَا لِشَتَاتِ بَيْنِ

1- *The world continues to change*
For its dwellers twice a day
2- *Its morning is a time to congregate*
While its evening is a time to part away

(159) الْخَيْرُ فِي الصَّبْرِ
159- There is Good in Patience

Patience is the factory in which true personalities are made. It is this process in which all rocks and other valueless matter decay away, leaving behind pure gold.

الصَّبْرُ مِفْتَاحُ مَا يُرَجَّى (1) وَكُلُّ خَيْرٍ بِهِ يَكُونُ
فَاصْبِرْ وَ إِنْ طَالَتِ اللَّيَالِي (2) فَرُبَّمَا طَاوَعَ الْحُزُونُ
وَ رُبَّمَا نِيلَ بِاصْطِبَارٍ (3) مَا قِيلَ هَيْهَاتَ مَا يَكُونُ

1- *The key to attaining what's desired is patience*
From patience, does all good originate and commence
2- *Though the nights may seem long, continue to firmly hold*
For this often puts an end to one's grief and woes
3- *For many times with patience, such things can be attained*
That have already been branded as impossible to gain

(160) اِغْتِنَامُ الْفُرَصِ
160- Ride the Waves of Opportunity

Success is when preparation meets opportunity. These opportunities should be seized immediately and without hesitation. For many times these opportunities are a golden chance, which may only last for a second.

إذا هَبَّتْ رِيَاحُكَ فَاغْتَنِمْهَا (1) فَعُقْبَى كُلِّ خَافِقَةٍ سُكُوْنُ
وَ لاَتَغْفُل عَنِ الإِحْسَانِ فِيْهَا (2) فَمَا تَدْرِيْ السُّكُونُ مَتَى يَكُونُ

1- *Take benefit, from the blowing of the winds of opportunity*
For everything that moves, has to stop eventually
2- *In such times, do not forget to do good to others though*
Because the arrival time of its stillness, you do not know

(161) الدَّهْرُ وَ صَبْرِي
161- Time and My Patience

Time has been in a never ending duel with man. It is as though time itself has challenged man to withstand the problems and grievances it throws at him. Yet, the only way that man can counter this challenge is to have patience and perseverance.

تَنَكَّرَ لِي دَهْرِي وَلَمْ يَدْرِ أَنَّنِي (1) أَعَزُّ وَرَوْعَاتُ الْخُطُوبِ تَهُوْنُ
فَظَلَّ يُرِيْنِيْ الْخَطْبَ كَيْفَ اعْتِداؤُهُ (2) وَبِتُّ أُرِيْهِ الصَّبْرَ كَيْفَ يَكُونُ

1. *Time was unaware, when it became upset with me*
That I am noble, and ignoble are its perplexities
2. *Then it continued to show me how calamities come*
And I kept showing it, how patience is actually done

(162) دَارُ الْعَنَاءِ
162- Land of Hardships

For centuries, mankind has been desperately searching for a formula for ease. Many people have tried looking for it in technology, therapy, and unfortunately even in drugs and lust. Sayyidunā 'Alī C gives the conclusion of all such quests in the last verse of the following poem.

هَـوِّنِ الأَمْـرَ تَعِـشْ فِي رَاحَـةٍ (1) كُلَّمَـا هَوَّنْـتَ إلاَّ سَـيَهُوْنُ
لَـيْسَ أَمْـرُ الْمَـرْءِ سَـهْلاً كُلُّـهُ (2) إنَّمَـا الأَمْـرُ سُـهُوْلٌ وَحُـزُوْنُ
تَطْلُـبُ الرَّاحَـةَ فِي دَارِ الْعَنَـا (3) خَابَ مَنْ يَطْلُبُ شَيْئاً لايَكُونُ

1. *Give no importance to worldly matters, you'll gain peace and rest*
   Once you consider things to be easy, ease will be subsequent
2. *Not every affair in life is easy and manifest*
   For some are easy while others are hard and stringent
3. *In the land of hardships, do you wish for ease and rest?*
   Well, failure is destined for one who seeks the farfetched

(163) الرَّجَاءُ بِالعَفْوِ
163- Hope of Forgiveness

Not even the most religious from amongst us can enter paradise without the mercy of Allāh ﷻ*. We are all sinners, and are helpless before the command of Allāh* ﷻ*.*

إلَهِـــيْ لاَ تُعَـــذِّبْنِيْ فَـــإِنِّيْ (1) مُقِـرٌّ بالَّـذِي قَـدْ كَـانَ مِـنِّيْ
فَمَـــا لِيْ حِيْلَـــةٌ إلاَّ رَجَـــائِي (2) بَعَفْوِكَ إنْ عَفَوْتَ وَحُسْنَ ظَنِّيْ

وَبَيْنَ يَدَيَّ مُحْتَبَسٌ طَوِيْلٌ (3) كَأَنِّيْ قَدْ دُعِيْتُ لَهُ كَأَنِّيْ
يَظُنُّ النَّاسُ بِيْ خَيْراً وَإِنِّيْ (4) لَشَرُّ الْخَلْقِ إِنْ لَمْ تَعْفُ عَنِّيْ

1. *Oh Allāh, from your punishment keep me safe*
   I admit to my every wrong, my every mistake
2. *For I have no strategy or plan except-*
   Optimism and hope of Your forgiveness
3. *It feels like I am standing before a massive prison*
   Forever being called closer to its position
4. *I am considered a good person in the eyes of the people*
   But without Your mercy, I am surely the most evil

(164) التَّحَلِّيْ بِالفَضِيْلَةِ

164- The Beautification of Virtue

Humans are more beautified through their good character and noble qualities, than they are through their outer beauty. A person adorned by such qualities enjoys a life of respect and is saved from disgrace.

وَ مَنْ كَرُمَتْ طَبَائِعُهُ تَحَلَّى (1) بِآدَابٍ مُفَضَّلَةٍ حِسَانِ
وَ مَنْ قَلَّتْ مَطَامِعُه تَعَطَّى (2) مَنَ الدُّنْيَا بِأَثْوابِ الأَمَانِ
وَمَا يَدْرِي الفَتَى مَاذَا يُلاقِيْ (3) إذا مَاعاشَ مِنْ حَدَثِ الزَّمَانِ
فإنْ غَدَرَتْ بِكَ الأَيَّامُ فَاصْبِرْ (4) وَ كُنْ بِاللهِ مَحْمُودَ الْمَعَانِيْ
وَ لاَتَكُ سَاكِناً فِي دَارِ ذُلٍّ (5) فَإنَّ الذُّلَ يُقْرَنُ بِالْهَوَانِ
وَ إنْ أَوْلاَكَ ذُوْ كَرَمٍ جَمِيْلاً (6) فَكُنْ بِالشُّكْرِ مُنْطَلِقَ اللِّسَانِ

1- *Good natured people are adorned and enriched-*
With the utmost excellent etiquette

2- *People who are free from avarice inside*
Are enshrouded with calmness and peace of mind
3- *If a young man is destined to live in his fate*
Then there's no telling of the problems he will face[1]
4- *If the times betray you, then hold firm and pursue*
Keeping all hopes in Allāh, with a positive attitude
5- *Where you are degraded, do not stay in that place*
People won't respect you and you will end up disgraced[2]
6- *If a noble person favours you with kindness*
Then verbally express your gratefulness

خِبْرَةُ الْحَيَاةِ (165)

165- Experiences of Life

Sayyidunā 'Alī is one of the greatest men in Islamic history. Greatness is not attained in a day, and neither does it come from ease. It takes a lot of effort and hard work to reach its heights, and is not just simply dropped upon the laps of those who seek it.

الـدَّهْرُ أَدَّبَـنِيْ وَ الْيَـاسُ أَغْنَـانِيْ (1) وَالقُـوتُ أَقْنَعَـنِيْ وَ الصَّـبْرُ رَبَّـانِيْ
وَأَحْكَمَتْـنِيْ مِـنَ الأَيَّـامِ تَجْرِبَـةٌ (2) حَتَّى نَهَيْتُ الَّذِي قَدْ كَانَ يَنْهَانِيْ

1. *I was refined by time, and enriched by hopelessness*
Satisfied through provisions, and raised by patience
2. *The experiences of time have made me smart and wise*
Till I was rebuking the ones, I was once rebuked by[1]

1 This means that if life is destined for the young man, then he will surely face a tonne of problems.

2 Do not stay in such a place in which you are considered by people to be weak and lowly. If you continue to live in such a place, then you will soon be associated with disgrace and wretchedness. Rather, you should transfer to a different place in which you will be able to live a life of dignity.

(166) طَلَبُ الْعَفْوِ
166- Seeking Forgiveness

It is incumbent upon every Muslim to place his trust in Allāh ﷻ. Since He is our merciful Lord, it is our duty to be hopeful slaves, and beg for his mercy. Allāh's mercy is the only hope we have for attaining success in this life and the next.

إِلَهِيْ أَنْتَ ذُو فَضْلٍ وَ مَنٍّ (1) وَ إِنِّيْ ذُوْ خَطَايَا فَاعْفُ عَنِّيْ
وَظَنِّيْ فِيْكَ يَا رَبِّيْ جَمِيْلُ (2) فَحَقِّقْ يَا إِلَهِيْ حُسْنَ ظَنِّيْ

1. *My Lord, you are the Lord of favours and grace*
   Forgive me, for I am surely a sinful slave
2. *My lord my hopes from you are nothing but great*
   So please grant me, the hopes that I've placed

(167) لاتَأْمَنَنَّ أَحَداً عَلَى النِّسَاءِ
167- A Man Cannot be Trusted with Women

In the following poem Sayyidunā 'Alī C points to a problem that is present even in our times today. He states, that men are naturally inclined towards women, and hence they should never be trusted with them. One must be aware of the situations of the world in order to truly appreciate the following poem.

لاَ تَأْمَنَنَّ عَلَى النِّسَاءِ وَ لَوْ أَخاً (1) مَا فِيْ الرِّجَالِ عَلَى النِّسَاءِ أَمِيْنُ
إِنَّ الأَمِيْنَ وَ إِنْ تَعَفَّفَ جُهْدَهُ (2) لاَبُدَّ أَنَّهُ بِنَظْرَةٍ سَيَخُوْنُ
القَبْرُ أَوْفَى مَنْ وَثِقْتُ بِعَهْدِهِ (3) مَا لِلنِّسَاءِ سِوَى القُبُورِ حُصُوْنُ

1 I eventually reached the stage that I started correcting those that used to correct me before I gained experience.

1. *Trust none with women, not even your brother with this*
   A trustable man with women? It does not exist
2. *A "trustable" man, though his actions may be chaste*
   But with his eyes he will break, the trust that you've placed
3. *The grave is the most trustable, to be handed this responsibility*
   Besides the grave, there is no haven for women, there is no sanctuary

قافية الْهاء

(168) اجْتِنَابُ الْجَاهِلِ

168- Avoiding the Ignorant

We live in a social world, where we are deeply shaped and influenced by those around us and are constantly judged by the company we keep. Hence, the only way to keep this influence under control and to protect our dignity is to be wise while choosing our companions.

فَـلاَ تَصْـحَبْ أَخَـا الْجُهْـلِ (1) وَ إِيَّـــــاكَ وَ إِيّـــــاهُ
فَكَـــمْ مِـــنْ جَاهِـــلٍ أَرْدَى (2) حَلِيْمًـــا حِـــيْنَ آخَـــاه
يُقَـــاسُ الْمَـــرْءُ بِـــالْمَرْءِ (3) إذا مَـــا هُـــو مَـــا شَـــاهُ
وَ لِلْقَلْـــبِ عَلَـــى القَلْـــبِ (4) دَلِيْـــلٌ حِـــيْنَ يَلْقَـــاهُ
وَ لِلشَّـــيْءِ مِـــنَ الشَّـــيْءِ (5) مَقَـــــايِيْسٌ وَ أَشْـــــبَاهُ
وَ فِي العَـــيْنِ غِـــنىً لِلْعَـــيْنِ (6) إِنْ تَنْطِـــــقَ أَفْـــــوَاهُ

1- In the company of the ignorant, don't stay
cautiously dodge them and just avoid
2- After befriending an ignorant mate
Many wise people were destroyed
3- A man is always judged and recognized
By the company he has kept
4- When the hearts are interlinked and inclined
They both influence and effect
5- One thing is similar to the next
The scale for the other, through which its checked

6- There's no need to speak, and waste your breath
If the eyes have begun speaking instead

(169) مَكَارِمُ الأَخْلاَقِ
169- Nobility

Nobility is a quality that we all try to acquire. Sayyidunā 'Alī C has jotted down the ingredients for this recipe in the following poem.

إنَّ الْمَكَـــارِمَ أخْـــلاَقٌ مُطَهَّـــرةٌ (1) فَالـــدِّيْنُ أوَّلُهَـــا وَ العَقْـــلُ ثَانِيْهَـــا
وَالْعِلْـــمُ ثَالِثُهَـــا وَ الْحِلْـــمُ رَابِعُهَـــا (2) و الْجُودُ خَامِسُهَا وَ الفَضْلُ سَادِيْهَا
وَ الـــبِرُّ سَـــابِعُهَا و الصَّـــبْرُ ثَامِنُهَـــا (3) وَ الشُّـــكْرُ تَاسِـــعُهَا وَ اللِّـــيْنُ بَاقِيْهَـــا
وَ الـــنَّفْسُ تَعْلَـــمُ أنِّي لاَأُصَـــادِقُهَا (4) وَ لَسْـــتُ أرْشُـــدُ إلاَّ حِـــيْنَ أَعْصِـــيْهَا

1. *Nobility consists of having good traits*
   Piety comes first, the second is intellect
2. *Knowledge is third, while fourth is to tolerate*
   Generosity is fifth, graciousness is next
3. *Virtue comes seventh, while patience is the eighth*
   Thankfulness is the ninth, and softness is the rest
4. *My desires know, that they are forever disobeyed*
   For the only time I'm right, is when my desires I reject

(170) يَبْقَى الْحَدِيْثُ بَعْدَكَ
170- Just Talks will Remain

We take many precautions in our everyday life, in order to ensure the safety of our lives. Sayyidunā 'Alī C states that the same amount of protection and care needs to be taken in keeping our life on the right path, and protecting it from going astray. We are only

going to leave behind memories and talks about us amongst the living. So why not ensure that these memories are good ones?

عُدَّ مِنْ نَفْسِكَ الْحَيَاةَ فَصُنْهَا (1) وَ تَوَقَّ الدُّنْيَا وَلاَتَأْمَنَنْهَا
إِنَّمَا جِئْتَهَا لِتَسْتَقْبِلَ الْمَوْتَ (2) وَ أُدْخِلْتَهَا لِتَخْرُجَ مِنْهَا
سَوْفَ يَبْقَى الْحَدِيْثُ بَعْدَكَ فَانْظُرْ (3) أيَّ أُحْدُوْثَةٍ تُحِبُّ فَكُنْهَا

1- *Look after your life, just the way you protect it*
Beware of this world, don't be heedless for a second
2- *Only to face your death, you have been brought down here*
Just been brought to this world, to be made to disappear
3- *For talks are all that will remain, whenever you die*
So personify the kind of talks, that you want left behind

(171) الدَّارُ البَاقِيَةُ
171- Eternal Home

Islām has elevated us from the slavery of this world, and promised us an eternal life beyond the boundaries of this world. This world is imperfect and short, while that home has been made by our Lord to please us, and will perfectly suit our desires.

اَلنَّفْسُ تَبْكِيْ عَلَى الدُّنْيَا وَ قَدْ (1) أَنَّ السَّلاَمَةَ فِيْهَا تَرْكُ مَا فِيْهَا
عَلِمَتْ (2) إلاَّ الَّتِي كَانَ قَبْلَ الْمَوْتِ بَانِيْهَا
لاَ دَارَ لِلْمَرْءِ بَعْدَ الْمَوتِ يَسْكُنُهَا (3) وَ إنْ بَنَاهَا بِشَرٍّ خَابَ بَانِيْهَا
فَإنْ بَنَاهَا بِخَيْرٍ طَابَ مَسْكَنُهَا (4) حَتَّى سَقَاهَا بِكَأسِ الْمَوْتِ سَاقِيْهَا
أيْنَ الْمُلُوكُ الَّتِيْ كَانَتْ مُسَلْطَنَةً (5) وَ دُوْرُنَا خِرَابِ الدَّهْرِ نَبْنِيْهَا
أمْوَالُنَا لِذَوِي الْمِيْرَاثِ نَجْمَعُهَا (6) أَمْسَتْ خَرَاباً وَدَانَ الْمَوْتُ بَانِيهَا
كَمْ مِنْ مَدَائِنَ فِي الآفَاقِ قَدْ بُنِيَتْ (7) مِنَ الْمَنِيَّةِ آمَالٌ تُقَوِّيْهَا
لِكُلِّ نَفْسٍ وَإنْ كَانَتْ عَلَى وَجَلٍ (8) وَ النَّفْسُ تَنْشُرُهَا و الْمَوْتُ يَطْوِيْهَا

فـالْمَرْءُ يَبْسُـطُهَا وَ الـدَّهْرُ يَقْبِضُـهَا

1. *Over this world, the human heart laments and cries*
   Knowing that salvation is in leaving the world behind[1]
2. *A man possesses no home, after his demise*
   But the one he sends forth, from this worldly life[2]
3. *If he made it with virtue, then his stay would be nice*
   Or failure would be his lot, if he made it with vice

4. *Where are all those that were once crowned as rulers and kings?*
   Until these people were given the drink of death to drink[3]
5. *Our inheritors own our wealth, for them we collect*
   We construct our houses, just to become vacant and left
6. *How many cities have been built, that are now deserted and forsaken*
   And death has done away with the people who once made them

7. *Every soul, no matter how much they fear death*
   Through hopes and wishes, to his desires he gives strength
8. *A man stretches the circle of his wishes, while time restricts them whole*
9. *The man keeps expanding them, while death places the last fold*[4]

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1 Salvation is in not paying heed to this world

2 This means that a person sends forth his good or bad deeds, which make an abode for him in Paradise or Hell.

3 The real translation would be "Until the giver of the drink of death gave them the goblet of death to drink from"

4 Humans tend to have extended wishes and desires, continuously giving them strength and hopes for a long life. But then death comes and puts an end to these whimsies.

(172) الثِّقَةُ بِاللهِ

172- Trust in Allāh

It seems like everyone in this world is only chasing wealth. This is also why we often find many people resorting to crime and other Ḥarām avenues when faced with poverty. It is embedded in our faith that we can acquire any avenue we want, but we will not gain even a single penny more than what has been destined for us. Our job is to work hard using Ḥalāl avenues, while placing our trust in Allāh ﷻ.

لاَتَعْتِبَنَّ عَلَى العِبَادِ فَإِنَّمَا (1) يَأتِيْكَ رِزْقُكَ حِيْنَ يُؤْذَنُ فِيهِ
سَبَقَ القَضَاءُ لِوَقْتِهِ فَكَأَنَّهُ (2) يَأتِيْكَ حِيْنَ الوقتِ أو تأْتِيْهِ
آمِنْ بِمَولاَكَ الكَرِيْمِ فَإِنَّه (3) بِالعَبْدِ أَرْأَفُ مِنْ أَبٍ بِبَنِيْهِ

1. *Don't rebuke people in matters of provision*
   Provisions only come, with Allāh's permission
2. *Its arrival time, Allāh did already decide*
   You'll find each other[1], when the fated time arrives
3. *Upon your Generous Lord, your trust should be placed*
   Like the father has for his children much kindness and grace-
   Kinder than that father, is your Lord to His slaves

1 The literal translation will be, "You will find your provisions and it will find you."

(173) الزَّمَانُ لَيْسَ له أَمَانٌ

173- Time Renders No Peace

This life was meant to be a test. Hence, it will continue to put us through trials. There is not a second's rest in this life before meeting our death. Only after that moment, will we realize if our life had value or if it had been a complete failure.

عَجَبــاً لِلزَّمَــانِ فِي حَالَتَيْــهِ (1) وَ بَــلَاءٍ ذَهَبْــتُ مِنْــهُ إليــهِ
رُبَّ يَــومٍ بَكَيْــتُ مِنْــهُ فَلَمَّــا (2) صِـرْتُ فِي غَـيْرِهِ بَكَيْـتُ عَلَيْـهِ

1. *With its dual conditions, time is quite strange*
   Whenever, from problems I escape-
   Right after, new problems are ready for me to face
2. *I've cried over a problem for many days*
   And even after the day has already changed-
   I find myself, still grieving the past away

(174) يَومُ القِيَامَةِ

174- The Day of Judgement

The Day of Judgement is a reality. It is a day in which all the deception of this world will cease and the unseen world will begin to unveil itself. Its arrival is definite. None can endure failure upon that day, because the consequences are immense.

إذا قَرُبَــتْ سَــاعَةٌ يَالَهَــا (1) وَ زُلْزِلَــتِ الأَرْضُ زِلْزَالَهَــا
تَسِـيْرُ الْجِبَــالُ عَلَــى سُــرْعَةٍ (2) كَمَــرِّ السَّــحَابِ تَــرَى حَالَهَــا
وَ تَنْفَطِـرُ الأَرْضُ مِــنْ نَفْخَــةٍ (3) هُنَالِــكَ تُخْــرِجُ أَثْقَالَهَــا
وَلاَبُــدَّ مِــنْ سَــائِلٍ قَائِــلٍ (4) مِــنَ النَّــاسِ يَوْمَئِــذٍ مَالَهَــا

تُحَـــدِّثُ أَخْبَارَهَـــا رَبَّهَـــا (5) وَ رَبُّـــكَ لاَشَـــكَّ أَوْحَـــى لَهَـــا
وَيَصْـــدُرُ كُـــلٌّ إِلَى مَوْقِـــفٍ (6) يُقِـــيْمُ الكُهُـــوْلَ وَ أَطْفَالَهَـــا
تَـرَى النَّفْسُ مَا عَمِلَتْ مُحْضَـرًا (7) وَ لَـــوْ ذَرَّةً كَـــانَ مِثْقَالَهَـــا
يُحَاسِـــبُهَا مَلِـــكٌ قَـــادِرٌ (8) فَإِمَّـــا عَلَيْهَـــا وَ إِمَّـــا لَهَـــا
تَـــرَى النَّـــاسَ سَـــكْرَى بِلاَخَمْـــرَةٍ (9) وَلَكِـــنْ تَـــرَى العَـــيْنُ مَـــا هَالَهَـــا

1. *The approach of the hour will devastate*
   And the Earth will shake by a terrible quake
2. *You will see the mountains as clouds that day*
   As they flow away quickly with haste
3. *The trumpet's blow will blow the Earth away*
   There the Earth will throw out its burdensome weight
4. *And surely some people will question and say*
   "What's happening to the Earth, what is its state?"
5. *With the command of its Lord, the Earth will state*
   Every single action, that ever took place
6. *All the old[1] and the young of the human race*
   Will all arrive rushing towards such a place-
   Where Allāh makes them all stand up straight
7. *And upon his actions, every soul shall gaze*
   Even if they are equal to an atom's weight
8. *And the judgement will come from the King, the Great*
   Either in a person's favour or against
9. *People will be drunk without wine that day*
   As the eyes see that, which will terrify and intimidate

1 The Arabic word "Kuhūl" used here refers to the age between 30-50.

قافية الواو

(175) غَرَائِبُ الدَّهْرِ
175- Strangeness of Time

Everything in this life is ordained by Allāh ﷻ. This world simply isn't run by random occurrences and its treasures are not gained solely through power and skill. There is indeed a hidden system providing to whoever He pleases.

أرَى حُمُراً تَرْعَى وَ تَأْكُلُ مَاتَهْوَى (1) وَ أُسْداً جِيَاعًا تَظْمَأُ الدَّهْرَ مَاتَرْوَى
وَ أشْرَافَ قَوْمٍ مَايَنَالُوْنَ قُوْتَهُمْ (2) وَقَومًا لِئَامًا تَأكُلُ الْمَنَّ وَ السَّلْوَى
قَضَاءٌ خِلَّاقِ الخَلَائِقِ سَابِقٌ (3) وَلَيْسَ عَلَى رَدِّ القَضَا أحَدٌ يَقْوَى
وَمَنْ عَرَفَ الدَّهْرَ الْخَؤُوْنَ وَ صَرْفَهُ (4) تَصَبَّرَ لِلْبَلْوَى وَلَمْ يُظْهِرِ الشَّكْوَى

1. *I see that donkeys eat and graze whatever they prefer*
   While the lions are always overcome with thirst and hunger
2. *I see that good people don't have enough food to get by*
   While "Mann and Salwā"[1] is being fed to the wretched, despised
3. *This is a preordained decision, of the Creator of creation*
   And none possesses the power to challenge his decision
4. *Those who are aware that time tends to betray and to change*
   Show patience in the face of hardships, and resist from complaints

1 This was the food given to Banū Isr'āīl, the nation of Mūsā ﷺ, even though they were quite rebellious of the commands of Allāh.

قافية الياء

(176) تُرْبَةُ النَّبِيِّ S

176- The Prophet's Grave

The grave of the Prophet Muḥammad S is situated in Madīnah. Muslims from all over the world desire and travel thousands of kilometres for a sight of this luminous grave. May Allāh ﷻ grant us all the Tawfīq to see this wonderful sight recurrently.

مـاَذا عَلَى مَنْ شَـمَّ تُرْبَـةَ أحْمَـدٍ (1) إنْ لَايَشُـمَّ مَـدَى الزَّمَـانِ غَوالِيَـا

صُـبَّتْ عَلَـيَّ مَصَـائِبٌ لَـوْ أنّهَـا (2) صُـبَّتْ عَلَى الأيـامِ عُـدْنَ لَيَالِيَـا

1. *So what if someone never smelled perfume in his days*
   As long as he has smelled the Holy Prophet's grave
2. *So many calamities, have struck me, due to your demise*
   That if they struck "day", it would have turn into "night"

(177) كُنْ أَبِيًّا

177- Hold Your Head Up High

A Muslim is required to bow his head only to Allāh ﷻ. Thus, a Muslim should lose all hopes and expectations from men and rise himself to a stage of loftiness and independence. Allāh ﷻ is the king of the universe, and we need not turn to anyone else.

إذا أَظْمَأتْـكَ أكُـفُّ الرِّجَـالِ (1) كَفَتْكَ الْقَنَاعَـةُ شِبْعًا وَ رِيًّا

فَكُـنْ رَجُـلاً رِجْلُـهُ فِي الثَّـرَى (2) وَهَامَـــةُ هِمَّتِـــهِ فِي الثُّرَيَّـــا

أَبِيًّـــا لِنَائِـــلِ ذِيْ ثَـــرْوَةٍ (3) تَـــرَاهُ لِمَـــا فِيْ يَدَيْـــهِ أبِيًّـــا

فَـــإنَّ إرَاقَـــةَ مَـــاءِ الْحَيَـــاةِ (4) دُونَ إرَاقَـــةِ مَـــاءِ الْمُحَيَّـــا

1. *When you're left thirsty and hungry by men*
   Then quench and satiate yourself with content
2. *Be the man whose feet are upon the ground*
   While his passionate head is held above the clouds
3. *Rise above such a wealthy person's gift*
   Who looks down upon you due to him being rich
4. *It is better to let the water of life flow away*
   Than sitting in disgrace, while flowing water from the face[1]

(178) أَلْطَافُ اللهِ

178- The Grace of Allāh

Every single one of Allāh's creation is utterly and solely dependent upon the grace of Allāh ﷻ. It is the sole origin of all good that exists upon this Earth. And it is the only thing that should be strived and hoped for in times of hardships. It forever engulfs and surrounds us, though we may not comprehend it.

وَكَمْ للهِ مِنْ لُطْفٍ خَفِيٍّ (1) يَدِقُّ خَفَاهُ عَنْ فَهْمِ الذَّكِيِّ
وَكَمْ يُسْرٍ أتَى مِنْ بَعْدِ عُسْرٍ (2) فَفَرَّجَ كُرْبَةَ القَلْبِ الشَّجِيِّ
وَكَمْ أَمْرٍ تُسَاءُ بِهِ صَبَاحًا (3) وَتَأْتِيكَ الْمَسَرَّةُ بِالعَشِيِّ
إذا ضَاقَتْ بِكَ الأحْوَالُ يَوْمًا (4) فَثِقْ بِالوَاحِدِ الفَرْدِ العَلِيِّ
تَوسَّلْ بِالنَّبِيِّ فَكُلُّ خَطْبٍ (5) يَهُونُ إذا تُوُسِّلَ بِالنَّبِيِّ
وَلاَتَجْزَعْ إذا مَانَابَ خَطْبٌ (6) فَكَمْ للهِ مَنْ لُطْفٍ خَفِي

1. *How many mercies of Allāh hide in disguise*
   Beyond the comprehension of the intellectual mind
2. *For hardships are followed, by plenty of ease*
   Freeing the troubled heart, from its pains and its grief

1 It is better to lose one's life than to continuously cry in a disgraceful situation.

3. *If the morning brings you hardship and calamity*
   Then the evening will come with peace and serenity
4. *In days, when conditions get hard and rough*
   Upon the One, the Majestic, place your trust
5. *with the Wasīlah[1] of the prophet, To Allāh beseech*
   If asked through his Wasīlah, hardships turn to ease
6. *Don't fret and despair, upon being struck with calamities*
   For you've also been blessed by Allāh, with many hidden mercies

(179) العَاقِلُ
179- The intelligent one

Mankind has always prided itself over its intelligence. It is one of the main features that differentiates it from the animals. Sayyidunā 'Alī was considered as one of the wisest men in our Ummah. He shines some light upon this quality, and explains to us the details of an intelligent person.

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1 The commonly acknowledged meaning of *Wasīlah* is:

"طَلَبُ نِعْمَةٍ وَانْدِفَاعُ نِقْمَةٍ مِنَ اللهِ بِذِكْرِ نَبِيٍّ أَوْ وَلِيٍّ إِكْرَامًا لِذَلِكَ النَّبِيِّ أَو الوَلِيِّ"

Translation: To beseech Allāh for a bounty or protection against a calamity by mentioning the name of a prophet or a pious person in acknowledgement of their status, thereby hoping for acceptance from Allāh.

This practice is deemed permissible by *Ahl al-Sunnah.* Although, these days we do find some minority groups labeling this practice as *Shirk.* Their objection holds no weight due to them not being from the mainstream of *Ahl al-Sunnah.* The meaning of *Wasīlah* does not mean to believe that the prophet or pious person himself has the ability to benefit or harm, as Allāh is النافع (the one who benefits) and الضار (the one who harms). We see from the words of a well authenticated *Ḥadīth*, narrated in Tirmdhī, al-Ṭabrānī and others. Nabī ﷺ taught a blind man the following words:

"اللّهُمَّ إِنِّيْ أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ..."

O Allāh, I ask you and turn towards you through the *Wasīlah* of your Prophet Muḥammad ﷺ, the Prophet of Mercy…

This clearly demonstrates that while making *Wasīlah, the Du'ā is to* Allāh.

وَ مُحْـتَرِسٌ مِـنْ نَفْسِـهِ خَـوْفَ زَلَّـةٍ (1) تَكُـوْنُ عَلَيْـهِ حُجَّـةً هِـيَ مَاهِيَـا
فَقَلَّـصَ بُرْدَيْـهِ وَ أَفْضَـى بِقَلْبِـهِ (2) إِلَى الـبِرِّ و التَّقْـوَى فَنَـالَ الأَمَانِيَـا
وَجَانَـبَ أَسْـبَابَ السَّـفَاهَةِ وَ الْخَنَـا (3) عَفَافًـا وَ تَنْزِيْهًـا فأصْـبَحَ عَالِيَـا
وَصَـانَ عَـنِ الفَحْشَـاءِ نَفْسـاً كَرِيْمَـةً (4) أَبَـتْ هِمَّـةً إلاَّ العُلَـى وَ الْمَعَالِيَـا
تَـرَاهُ إذا مَا طَاشَ ذُو الْجَهْلِ وَ الصِّبَا (5) حَلِيْمًـا وَقُـورًا صَـائِنَ الـنَّفْسِ هَادِيَـا
لَـهُ حِلْـمُ كَهْـلٍ فِي صَـرَامَةِ حَـازِمٍ (6) وَفِي الْعَيْنِ إنْ أبْصَرْتَ أبْصَرْتَ سَاهِيَا
وَمِـنْ فَضْـلِهِ يَرْعَـى ذِمَامًـا لِجَـارِهِ (7) وَ يَحْفَـظُ مِنْـهُ الْعَهْـدَ إذْ ظَـلَّ رَاعِيَـا
صَـبُوْرًا عَلَـى صَـرْفِ اللَّيَـالِي وَ دَرْئِهَـا (8) كَتُومًـا لِأَسْـرَارِ الضَّـمِيْرِ مُـدَارِيَا
لَـهُ هِمَّـةٌ تَعْلُـوْ عَلَـى كُـلِّ هِمَّـةٍ (9) كَمَـا قَـدْ عَـلاَ الْبَـدْرُ النُّجُـوْمَ الـدَّرَارِيَا

1. *He's cautious and considerate in his ways*
   Afraid to slip into wrong and mistakes
   For it may become proof against his state
2. *Hence he tucked in his clothes cautiously*[1]*,*
   And focused on virtue and piety
   Thus attaining whatever he pleased
3. *Far from foolishness and lewdness he stayed*
   In order to become pure, in order to become chaste
   Thus becoming elevated and great

4. *From vile deeds, his noble soul he protected*
   His passion is just lofty and majestic
5. *When someone who is foolish and childish-*
   Does something stupid and reckless
   You will see him guiding himself away
   Tolerating it in a very cautious way

6. *Like a mature man he is tolerant*
   Has a stern and keen mind like the prudent
   And if you ever gaze into his eyes

1 This is a literal translation of the Arabic text. It is a phrase which refers to being cautious. Just like one tucks in his clothes and watches his step while walking through a dirty place.

You will soon notice and realize
That there's always a thought in his mind

7. *His neighbour's rights he fulfils with grace*
   Protective and loyal to the oaths he makes
8. *He's patient, upon the hardships of fate -*
   Holds firm while averting them away
   Deep inside, he keeps many secrets safe
   and is courteous and social in his ways

9. *Higher than all passions, is his passion's height*
   Just like, the moon outshines the light, of the stars at night

(*180*)حَتْمِيَّةُ الْحِسَابِ

180- The Reckoning[1] is Definite

The following poem explains life in a nutshell. Everything began with nothing, and will soon be reduced to nothing. However, this, like all decisions of Allāh, is not in vain. After our demise we all must come back to life and face the account; the reckoning is definite.

وَ لَـــوْ أنَّـــا إذا مُتْنَـــا تُرِكْنَـــا (3) لَكَـانَ الْمَـوْتُ رَاحَـةَ كُـلِّ حَـيِّ
وَ لَكِنَّـــا إذا مُتْنَـــا بُعِثْنَـــا (4) وَ نُسْـأَلُ بَعْـدَ ذَا عَـنْ كُـلِّ شَـيِّ

1. *If we were to be left alone, after our death*
   For all beings, death would have been the ultimate rest
2. *But when we die we will all face resurrection*
   About every single thing we'll be asked and questioned

1 Refers to the account that must be given before Allāh on the day of Judgement.